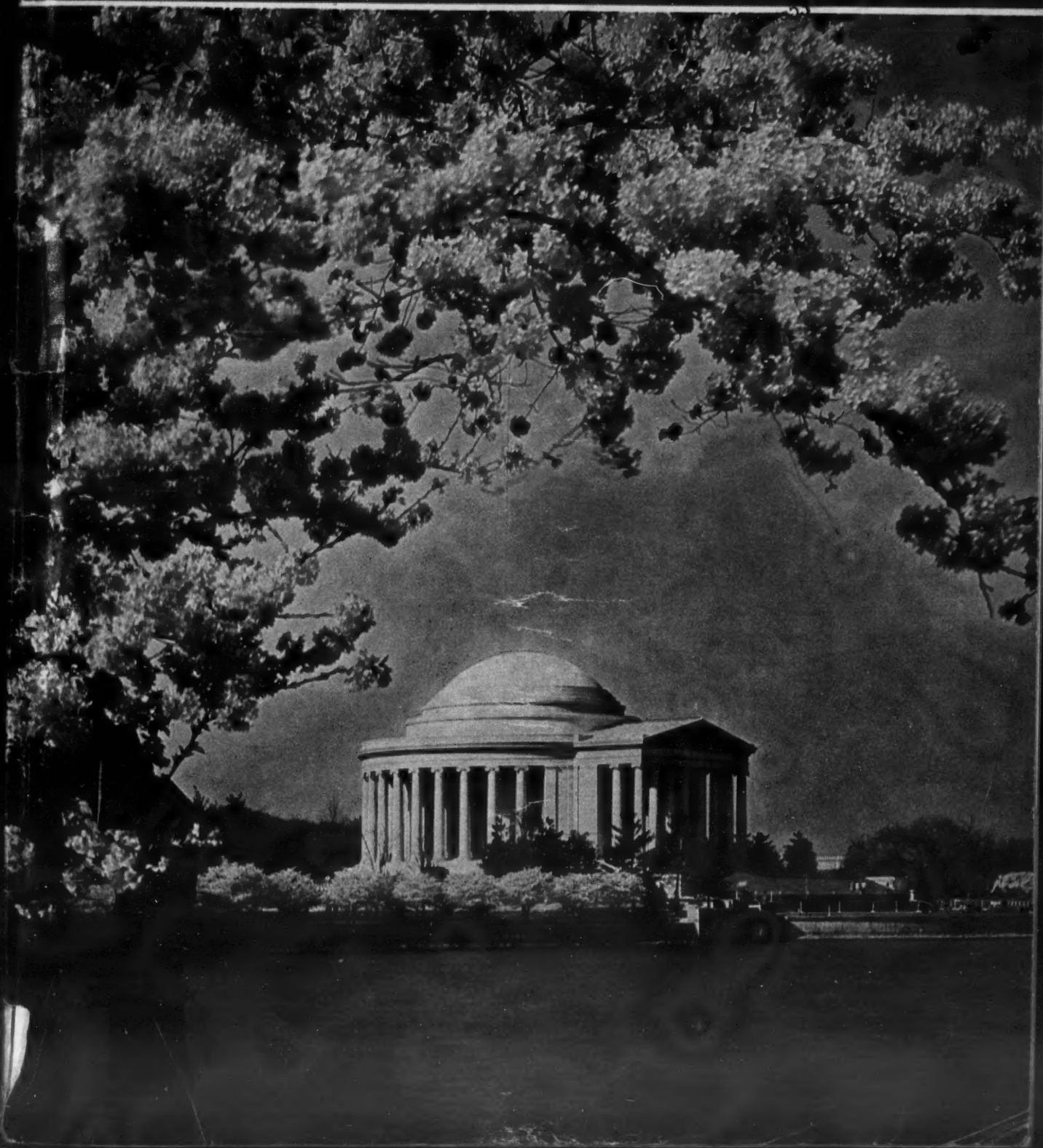
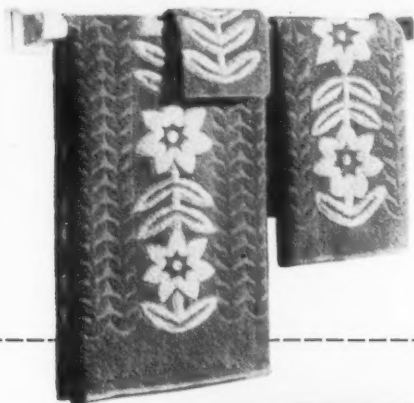
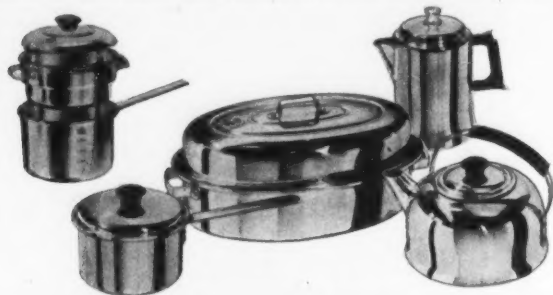


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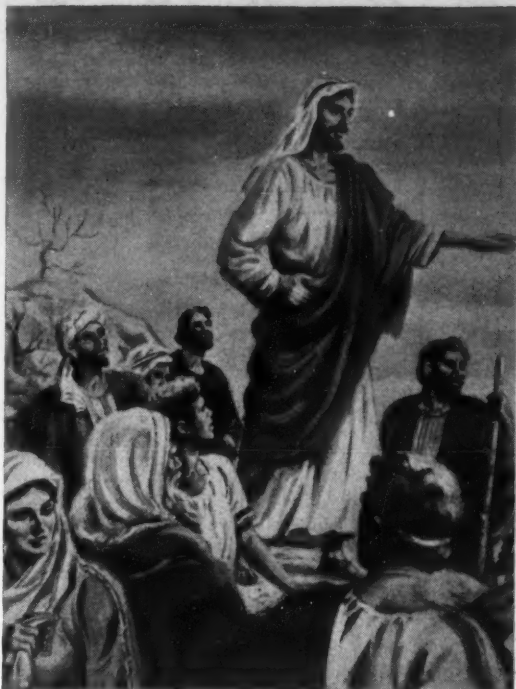
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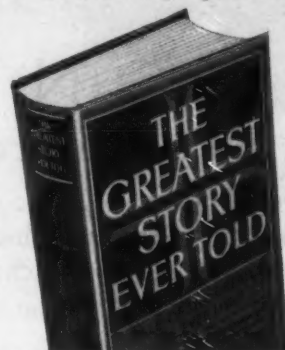
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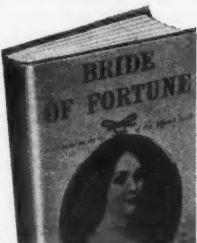
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Among Those Present

Mary Peacock (Aunt Em's Fur Coat, page 20) declares that "writing perhaps isn't exactly the wisest hobby for a housewife to pursue, but at least it's a highly fascinating one. During the past three years I have been doing songs and stories for juvenile magazines with an occasional grown-up narrative thrown in, but most of the time I'm cook for a busy household of seven. An interesting one it is, too, including as it does a Granny, a popular co-ed, a charming daughter, 10, a pair of lively twins, 7, and a husband who's a busy M. D. And I musn't forget Buffy, our pet Persian cat, either!



"My youngest daughter," she continues, "takes a lively interest in my writing and is quite thrilled when a piece of mine appears in one of her juvenile magazines. When the last one was published, she observed admiringly, 'All the other mommies I know are just plain ladies—they don't write stories like you do!' Whereupon, beaming with pride, I hurried to the typewriter to turn out another opus. But alas! Was the roast burning? I couldn't be quite sure, so off I hustled to the kitchen, thinking wistfully to myself the while: 'Wouldn't it be nice to be just a plain lady? Or even just a lady period.'"

Then Mrs. Peacock adds a cute postscript: "I wouldn't change places with anybody in the world!"

Siinto S. Wessman (Apostle to the Lumberjacks, page 19), reporter on the Duluth (Minn.) *Herald and News-Tribune*,

is a newcomer to **CHRISTIAN HERALD** with his inspiring piece on Minnesota's lumberjack clergyman. Mr. Wessman was born in Superior, Wisc., thirty years ago. He served four years in the army during the last war, going overseas with the 66th Infantry Division. After the shooting stopped, he was assigned to the U. S. public relations staff in Vienna. On his return to the States, with the rank of captain, he wrote a book on the 66th's exploits during the war. Later he joined the staff of the *Herald and News Tribune*.

Inez Foster (The Faith of Carl Sandburg, page 41) relates that she has always felt a "strong pull between putting down solid roots in a nice New England state of contentment and seeing as much of the world as I possibly can—gypsy fashion or deluxe. Twice I decided I loved Paris more than any place in the world," she continues. "I lived there for a year just before the Nazis came. Also I have jaunted a bit through the rest of Europe and several times through the U. S. But," she avers, "I still love the New England coast with its ageless, changeless, reassuring solidity and permanence."

Miss Foster was educated in Boston and

CHRISTIAN HERALD

at the Sorbonne in Paris and Fontainebleau. "In between," she concludes, "life has been exciting, colorful, perplexing and enigmatic, but always progressively spiritual. The ability to recognize this fact I count as one of my great blessings."

Gerald Kennedy (*The Road to Heaven*, page 26) is a noted author, teacher, lecturer, minister, and preacher, of both church pulpit and radio. He received his Ph.D. from Hartford Theological Seminary, Conn. Ministries in Connecticut, California, and Nebraska followed. In between, he taught homiletics at Pacific School of Religion and lectured in religion at Nebraska Wesleyan U. His books are: "The Pause for Reflection," "His Word Through Preaching," and "Have This Mind." His latest, published late last year, is "The Best of John Henry Jowett." He is the preacher of "The Methodist Hour" KFAB, and "Voice of St. Paul's" on KFOR. In July 1948, Dr. Kennedy was elected bishop of the Methodist Church, Portland area.



Iris Vinton (*Good Times With Books*, page 49) was born in Mississippi, spent most of her youth in Corpus Christi, Texas. Her first position was as a teacher in a little country school in Texas. "The schoolhouse," she recalls, "was straight out of Whittier: there was a padlock on the door and a chimney going up through the eaves. Of course it had no

library and there was no money to buy books." So she decided to let the children present a play to raise funds. It was highly successful and enough money was collected to buy most of those thousand or so little Haldeman-Julius blue books.

She has now lived in New York for about twenty years, writing and editing.

Delbert Lean (*I Put Up A Swing*, page 4) was born in Wisconsin, the son of a Methodist minister. He was graduated from Lawrence College and the Emerson College of Oratory. After four years on the lecture-recital platform, he went to Wooster College, O., as head of the Speech Department. After thirty-eight years of teaching there, Mr. Lean retired in 1946 and has been a lotus-eater ever since.

"I find retirement wonderful," he exults. "It gives me time to try to do many of the things I have always wanted to do and could never quite find the time. God's great outdoors is now my cathedral. I can watch spring come on and autumn fade, at my Wisconsin summer home on the Waupaca Chain o' Lakes." Well, bless you Delbert Lean, we are green with envy!



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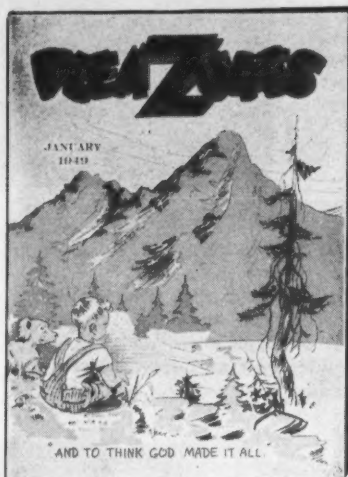
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I Put up a Swing

By **DELBERT LEAN**

ILLUSTRATOR: ALFRED MILLER

THIS morning I put up a swing. It's in a lovely place. It hangs upon the sturdy limb of a white oak that stands beside the porch and looks out upon the lake. A perfect spot to hang a swing.

You see, there is a little girl who comes tomorrow and she will want to use it, I am sure. The mother of that little girl has told her, many times, about that swing. This mother used to swing there years ago herself.

We had two little children then, and they could hardly wait until school was out and time came around to travel to our summer cottage in the Wisconsin woods beside a sparkling chain of lakes. My memory fails me sometimes now, but it does not fail me as I think back to what the first thing was that must be done upon arrival. The all-important job was putting up the swing. Those children had been talking about nothing else for miles and miles, and so the very first thing to be done was hang the swing.

When that was done, Vee and I could go about the less important things connected with the opening of a cottage that had been closed for nine full months and undisturbed by squealing little folks. The swing must go up first.

Our little daughter had grown up, married, and had lived for years across the sea. But now she and her little girl were coming home, and all the marvelous stories she had told about her childhood were going to live again and to be seen again through younger eyes.

I climbed the ladder carefully. Oh, much more carefully than before! Such floods of memories came.

The world of memories for older folks grows richer with the years. I saw two little children standing on the ground below, two eager little faces looking up, each one impatient at the length of time it took for me to tie the knots securely. A short excursion might be made down to the lake or some other favorite haunt, but they came shouting back when I announced that the swing was hung.

Each took a turn and swung high in the air until a foot could touch a leafy bough high in another tree. Then it was the other's turn, and so it went day after day. That swing paid dividends for years in active service, and then, what's better, in memories that clung and gave a rosy tinge to thoughts and tales a mother told her little girl about her childhood days.

AND so, tomorrow, when our little granddaughter arrives, that swing must be in place. The very place in which it hung before. The grass grows green beneath it now, but soon a spot of ground will show, and as I sit and watch, I'll do what older people always do. I'll catch a vision that brought joy and sweet content in other days. I'll feel the strange enigma of recurring cycles as each generation passes on—and, somehow, that seems proof to me of immortality. We cannot see so very
(Continued on page 93)

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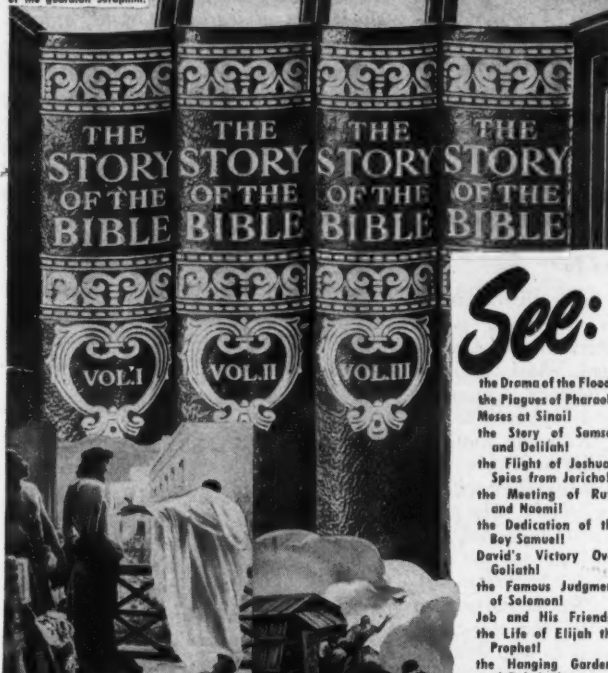
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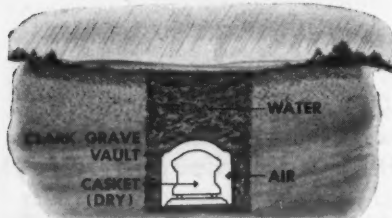
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tion. Here is an idea that each of us can put into effect. We need not wait for community action. The Bible is the world's greatest literature and, without prejudice to any faith or sect, belongs in every public school.

Dr. Hromadka

• Your reference to the address of Dr. Joseph L. Hromadka, at the World Council of Churches, in which he extolled the virtues of Communist Russia and dismissed the Western democracies as hopeless, infers that he represents church, or at least Protestant, opinion in Czechoslovakia. Is this true?

NEW YORK, N. Y.

P. D. A.

Apparently not true. Dr. Hromadka's fellow churchmen are almost, if not altogether, unanimously against him. Czech-American *Christian Journal*, a Presbyterian magazine published in this country, states: "Czechoslovak Protestants in America do not stand with their erstwhile countryman, but with American J. F. Dulles." The *New Yorksky Dennik* (New York Daily) takes the same position and amplifies upon it, asks: "Does perhaps Hromadka wait

Thank You!

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DR. DANIEL A. POLING

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until the fate of Jan Masaryk and Dr. Eduard Benes shall overtake him in order that he may open his eyes?" A distinguished churchman of Prague recently said, as reported in a Religious News Service dispatch, "It would have been better for the Czech delegation to have stayed at home." And another Prague church leader commented, "The rest of the Czech delegation is sitting in silence as Dr. Hromadka speaks."

Bible a Hodge-podge?

• With other Sunday-school teachers of our church I am troubled because of the attitude of our pastor and religious director toward our biblical material. I still believe that it is profitable for children to know the Twenty-Third Psalm, the Beatitudes, the Ten Commandments, and to be generally familiar with the "Book of Many Books."

Our director and pastor agree that the Bible is a "hodge-podge." The index is quite enough, Psalms are no good, and for that matter only two prophets in the Old Testament, the Four Gospels, and Paul in the New Testament are worth bothering about. What do you think?

CONN.

L. H.

Without passing judgment upon a particular pastor and director, I think that anyone holding the views described in this question is sadly mistaken and a poor educational guide for any group, either inside or outside the church.

Recreational Centers

• We have seven churches in our community but not one recreational center. Don't you think there should be a place for young people to associate wholesomely during the week as well as on Sunday?

CONN.

L. C.

The letter accompanying this question does the writer great credit. Though it may be difficult to interest this community in building and supporting a recreational center, such a united program is the social imperative of any such community. The one who has written me is the one to take it up with the clergymen of "the seven churches."

Church vs. Social World

• Our Church has suddenly developed a social mania—cards, dancing and "bingo" games to attract young married couples. What do you think about this?

NEBRASKA

L. G.

The church can never compete successfully in games of chance and similar projects with the social world. If the church fails in her own mission, the failure is final. Indeed, the church is not the church when she is a competitive agency with the dancing and gambling. Also, she will fail to compete successfully.

To the Ephesians,
1900 years ago,
Paul said:—

"And be ye kind one to another,
tender-hearted, forgiving one
another, even as God for
Christ's sake hath forgiven you."

133 years ago a small group of men and women decided to dedicate a part of their time to a wider distribution of the Scriptures, believing that God's Word alone would, in time, make us all "kind to one another."

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Recently the American Bible Society prepared an interesting booklet entitled "Your Gift that Lives." We believe you will enjoy reading about the important part you may still play in spreading the Gospel to all nations. May we send you a copy?



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Sunday School Lessons

BASED ON THE INTERNATIONAL UNIFORM LESSONS

By Amos John Traver

• Sunday, March 6th

"SOWING AND REAPING"

MARK 4:1-9; LUKE 15:11-14; GALATIANS 6:7

A PARABLE is an earthly story with a heavenly meaning." This was a little girl's definition. The word "parable" means literally "to throw alongside." It is a method of comparing the unknown with the known. Jesus was a master storyteller. People would listen to Him just for the story. In His day there were no newspapers or magazines, no books that all could read, no pictures for every home. News, history, religion—all were passed on from man to man, and from generation to generation, by word of mouth. For many centuries after Christ, minstrels and storytellers moved from village to village and were welcomed for the news they brought from the rest of the world. So Jesus was welcomed by the common people, welcomed because He held their interest, and welcomed because He brought them news that was good.

We have two splendid examples of His teaching in our Scripture lesson. Both point out the responsibility of those who hear and know what is right. "To listen badly is worse than to speak badly," is an old Greek proverb. "He that hath ears to hear, let him hear," was Jesus' challenge. Leslie Weatherhead tells of the man who used to hear Dr. J. H. Jowett preach every Sunday. He remarked, "What a terrible responsibility!" I heard Jowett preach many times in my youth and I know what Weatherhead meant. If the responsibility of hearing the Gospel from the pew were taken as seriously as that of preaching the Gospel from the pulpit, more would happen in our homes and communities after every Sunday service.

"All great literature is autobiography." Certainly as Jesus sat in the boat and preached to the crowds on the shore, He was living out the story He told. He was sowing seed. His parable is often entitled "The Sower." I prefer the title suggested by Dr. George Buttrick—"The Soils." Of course the soil of our fields is not responsible for growing seed. Those who hear the truth are responsible. It requires some imagination to appreciate the stories of Jesus. Just suppose the soil were accountable for the way it received the seed. People are like the various kinds of soil de-

scribed in the parable. The seed is the Word, all ready to grow, its germ of life dynamic within it. If it does not grow it is the fault of the hearer.

This parable is the most fully explained by Jesus of all His stories. Jesus also tells why He uses parables in His teaching. Read Mark 4:10-20. It all sums up in His purpose to lay responsibility upon His hearers. God's grace is a gift. It is described as "sheerly underived givenness." As the seed is broadcast on all the soil, so God would have all men to be saved. Why, then, are not all men redeemed? The response of faith is required. Hearing the Word is not enough. Our "terrible responsibility" is the reception we give the Word. Does it find a welcome in our hearts? Does it grow the fruits of Christian love in us? Christ enthroned in our hearts must mean some evidences of Christlikeness in our daily lives.

JESUS' STORY suggests three kinds of soil where the good seed does not have a chance. We see too much of ourselves in all three to read this story with comfort. First, there is the soil that is packed down by the feet of travelers. Most of the roads in Palestine were just footpaths through the fields. In sowing by hand some seed would fall on the hardened ground. Sometimes we speak of the "Gospel-hardened." They have simply no place in their hearts for Jesus. That is the danger of living all of one's life where the church bells ring Sunday after Sunday and the story of Christ is common knowledge. "Familiarity breeds contempt." Sometimes it seems almost an advantage to be born in a nation where Jesus is not known, and then to hear for the first time the "Old, old story of Jesus and His love." Indifference is often worse than opposition to the Gospel. The devil is well satisfied if we can hear the Word with indifference.

The second kind of soil was shallow. The rock lay close under the surface. The seed was received and while the soil was warm and damp in the springtime, it took root and grew. Then came the dry heat of summer and there was no depth of soil into which the roots could push for nourishment. So the fine promise of the spring was never fulfilled. There was no harvest. The plight of the backslider is well understood.

(Continued on page 70)



WELL OVER

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All you need to know is what portions of the packages to save and their cash values. Because the space here is limited,

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ited, we are providing a coupon for you to use to obtain this information by return mail. In the meantime, be sure to include these products when making up your grocery lists. You'll be that much ahead by the time you receive the additional data.

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*We thank Thee, loving Father,
For all Thy tender care,
For food and clothes and shelter,
And all Thy world so fair.*

Amen



• AT HOME •

HIGH COST: So we are about to dig into our pockets for 41.9 billions next year, to run the country. It is the highest budget ever for the United States and any man with a grain of sense and even a superficial knowledge of the modern world saw it coming long ago.

Note where this money is to go. Half of it goes for national defense and foreign aid, for wars past and future. The rest of it goes into national expenditures for purely national purposes—among which is President Truman's welfare program, which did so much to re-elect him.

Out of every dollar you pay in the new high taxes, 34 cents will go to national defense; 16 cents will be tagged "for international purposes"; 13 cents will go to pay interest on our national debt; 13 cents will go to the veterans; 6 cents will go to social welfare and security; 18 cents will go to all other purposes. And wait until you are asked to put *more yet* on the line to provide military aid to cooperating Western nations! The President has warned he will ask for that, and he will!

The Republicans on Capitol Hill are weeping and wailing and gnashing their molars; the Democrats are doing their best to laugh it off. And plain John Q. Citizen? He'll pay it. Actually, he doesn't seem too much concerned about it. Last November he turned a cold shoulder on Republican cries of "bureaucracy, high cost of government, etc., etc.," and elected a Democratic President and a Democratic Congress. Maybe John Q. doesn't care—so long as he *seems* to be making more money than he ever made before.

After all, he who goes to war should be ready to pay for the fighting—which is exactly what we are doing.

REFORM: Nearly two years ago, a non-partisan Hoover Commission on Organization was authorized by Congress; it was to study ways and means of making the United States government more efficient, economical and business-like. It is a good commission, under a good leader. Up to now, according to our best information, this Hoover Commission is suggesting reform in three directions:

1. The establishment of a definite

"chain of command" in the government, with responsibilities made clear and clean, from the President on down.

2. The adoption of a universal budget and accounting system.

3. Establishment of new personnel methods in government, to attract the best men and minds to career service with the government.

This is good. But what Congress will do with these three reforms remains to be seen. Congressional representatives on the commission have consistently fought to have it deal only with suggestions for economy and efficiency, and not to touch matters of policy. Which means that Congress will fight to the last ditch to maintain its hold upon certain very important and very profitable departments of governmental effort.

Politics will be played. The report can be foolproof when Mr. Hoover hands it over, but when politics and selfishness and partisanship and greed go to work on it, a lot will happen to it. Our guess is that the commission's good-looking baby will come out of the halls of Congress looking like the wreck of the *Hesperus*. May it not be so—but be ready for it, ye of the progressive mind!

SECRETARY: So we have a new Secretary of State: Mr. Dean Gooderham Acheson. He got nicely by the Senate, the Republicans and his detractors. Frankly, we like him.

We do *not* like the spectacle of vicious detraction which every Cabinet officer has to face before he can go to work. Mr. Acheson received his share of political mud-in-the-face, and came out clean. He said, "The things I read about myself as an appeaser [of Russia] seem to me so incredible that I cannot believe that even disinterested malevolence could think them up." It's the main reason why so many top men in civil life refuse to enter government service. They don't like mud. Do you?

Mr. Acheson is no appeaser of Russia. With a lot more of us, he once hoped that a way might be found to treat calmly and reasonably with the Russians; he doesn't have any hope of that now. Clearly, he has told the Senate and the country that he will continue the State Department's firm attitude toward the Soviet Union.

Some hope he will streamline the

State Department, make it more "efficient," etc., etc. That has been hoped for with the entrance of every new Secretary of State since Thomas Jefferson, and it has never happened. Change comes slowly here; too many others besides the Secretary of State have their fingers in the pie. As Mr. Acheson once said, himself: "It is not easy to change a frock coat into a sports jacket."

COURIER'S CUES: Real unemployment is just ahead; men are looking for work, and some localities already have a local WPA. . . . Prices are definitely coming down; production has caught up with demand, and people have had about enough of exorbitant prices. . . . No universal military training will be voted in Congress in '49. . . . Aid to public schools will be voted. . . . Taft-Hartley Law will be amended, drastically. . . . There are already feuds *within* the proposed Atlantic Defense Alliance. . . . Labor leaders are worrying about continued drop in labor union memberships. . . . Watch for Edgar Bergen and Charlie McCarthy to test "capital gains" ruling that upset Jack Benny. . . . Earl Browder-W. Z. Foster feud is really serious in U. S. Communism. . . . Hollywood is worried over drop in movie business, is retrenching fast. . . . Russia may soon shift from support of Zionism to support of Arabs. . . . With the end of steel shortages in sight, automobile production will spurt upwards. . . . The British sold about 20,000 cars in this country last year. . . . They hope to do even better in '49. . . . And that's all for this month.

• ABROAD •

CHINA: There's plenty of news from China, and it's all bad. Chiang Kai-shek has packed up and gone into exile. The Reds are in Tientsin. The few remaining Americans are moving out. Madame Chiang has failed in Washington. Our State Department is washing its hands on Pilate's balcony.

Mr. William Bullitt, who knows his way around in foreign diplomatic circles, came home from the East recently to say that it was late but not too late to save China. We wonder about that. *How* can China be saved, short of an American expeditionary force? And who wants that, aside from the Chinese? The day after that American expeditionary force arrived, there would be a Russian expeditionary force on the way. Who wants that?

We hate to say it, but here it is: China is going Communist. Not, we think, because she *wants* to go Communist, but because she is caught in an impossible situation. We who loathe Communism should see that the Communists have capitalized beautifully on Chinese chaos, *after* the trouble started. The Communists didn't start it; they

merely moved in. And let's get this clear: *This revolution in China would have come even if Karl Marx had never been born.*

It isn't a Red revolution; it is a purely Chinese revolution which has been hundreds of years in the making, born out of the abuses of an archaic, oppressive system of corrupt government and "squeeze" in high places. The people, the little common people, have been kicked around by one set of blind leaders after another, until they have just refused to be kicked any longer.

Of course, they'll be kicked around more, by the Communists; they don't see that now, but they will. That's been China's tragic history: in the matter of governments, they have been jumping from the frying-pan into the fire since their first emperor. But what can they do? Lacking real help from the West, and faced by a Red horde forever growing stronger, they are completely helpless.

It's too bad, but there it is. Until the Communist world menace is broken, China is in chains.

WAR: It's hard to make sense out of the picture in Palestine. Or should we say out of the activities of the British in Palestine?

Five British reconnaissance planes have been shot down by the Israeli air force over Egypt. Shot down, that

is, over an area in which the Jews and the Egyptians were having a war. The British screamed, threatened, moved troops into Egypt. Why? What were those five planes doing over the other fellow's war? The British case wasn't helped very much when the Israeli forces reported that they had previously shot down three other British planes over Palestine. They have the wreckage of one plane to prove it.

Personally, we can't get very much excited over Britain's protest. We heard somewhere that they had pulled out of the Palestine situation. But we heard elsewhere that they were arming the Arabs. It's still true, John Bull: he who plays with fire is liable to get burned.

Right now there is a peace conference going on at Rhodes, between Jews and Egyptians. It won't last long. Israel can dictate terms. The Egyptians have been hit with everything but the kitchen sink; they are badly whipped, and they had better quit before Israel marches on Cairo. And the rest of the world can take it or leave it: there is a Jewish state in Palestine, for keeps.

FRANCE: In Paris, a pretty little traitor has been condemned to death. She is Mathilde Carre, spy, informer, betrayer of the French underground to the Germans in the days of war. It took the French a long time to catch up with her.

She has said to her judges, who asked her what she wanted out of life, "What I wanted most was a good meal, a man, and, once more, Mozart's *Requiem*." That is devastating—for all of us. Isn't that the trouble? Haven't the fine old dreams of the soul been prostituted to the hunger of the stomach and the lusts of the sick heart? Isn't something like this the matter with us, as well as with Mathilde?

What she missed was the strains of Beethoven's Fifth—the wartime song of the unconquerable who thought more of freedom than of fun. How are *your* ears? Are you tuned to Mozart, or Beethoven?

• CHURCH NEWS •

GOTHIC: The Church Architectural Guild of America held a meeting in New York last week; the men who figure out tensions and apses and altar arrangements had some things to say which were as pointed as a Gothic arch—and more so.

Dr. Joseph Hudnut, dean of the College of Architecture at Harvard, criticized the church architects of the country for "continuing to use such clichés as buttresses and spires." Harold E. Wagoner, Philadelphia architect, said that "a Gothic buttress and pointed arch are to the modern church what the buggy whip was to the first automobile."

Your reporter is a little lost in the world of church architecture, and he would hesitate to argue with the real authorities in the Guild. Being a crass layman, he still likes a Gothic arch. But he is also aware that too many of our church buildings are more useless, in terms of an efficient church program, than a buggy whip in a 1949 Buick. The architects of yesteryear seemed to plan everything for the adults; religious educational space and equipment are noticeable by their absence. Windows in sanctuaries seemed designed to keep out light and keep in stale air. Organ pipes are an eyesore, and why didn't somebody plan parking-space around the outside?

Meanwhile, orchids to the Guild for its tremendous contributions to better, more beautiful and more efficient churches!

FREE: The Radio Committee of the Northern Baptist Convention is about to make an investigation into the moral implications of give-away programs on the radio. The committee is also fighting for safer and saner Sunday evening radio programs.

Great! We congratulate the Baptists on both counts. We're utterly weary of fifth-rate comedy and variety shows on Sunday evenings, and we're hungry for radio fare that makes at least an honest effort to be worth the listening. Some few good religious broadcasts are



Grouped around blueprints for future church construction are some of the delegates to the annual meeting of the Church Architectural Guild. Standing, left to right, are: Harold E. Wagoner, Philadelphia; Walter Taylor, American Institute of Architects, Washington, D. C.; C. Harry Atkinson, Secretary, Church Building Counsel, Northern Baptist Convention; P. H. Frohman, Washington, D. C. Seated, left: H. M. King, Director of Architecture, Board of Extension, The Methodist Church; Luther D. Reed, President Emeritus, Lutheran Theological Seminary, Phila.

appearing on Sunday evening television, but the radio—well, we just don't turn it on any more.

And those give-away things! At Christmastime, we listened to one in which a *tenement* family were given gifts that must have totaled \$2,000. The mother got a silk lounging robe, an evening gown (for dances at the Waldorf?); the father got a wrist watch and hat priced at twenty dollars! The children got enough toys to make a happy Christmas for a whole tenement block. What will those kids get next year—and will they be happy with less than they got this year? What will the father do with his high-priced wrist watch "fit for a millionaire"? He'll probably pawn it; they will probably sell half the stuff at ten cents on the dollar.

But who cares? A lot of Midas-minded merchants got their advertising out of that program; three kids were encouraged to become cynical, hard-boiled little materialists and to become completely ignorant of the real meaning of Christmas. If the family's rent had been paid for a year; if they had been given money for doctors and the grocer; if the children had been given *useful* items instead of gaudy gadgets that will be broken to pieces in two weeks, it might have been different. But no—there is no advertising value in that!

Go to it, Baptists!

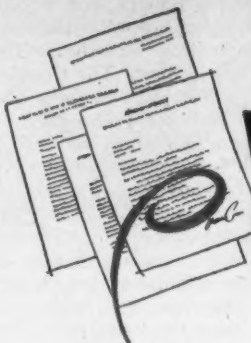
CHILDREN: The National Lutheran Council has undertaken the resettlement of 250 European refugee orphans to be brought into the United States from Germany. The youngsters will range from 6 to 12, and will include many sick and handicapped as well as healthy children.

Praise God from whom such blessings flow! This is Christian practice where it is really needed. We wonder whether other churches will pick up the idea. How many good church homes are there in this country that are also childless homes? How many Christian husbands and wives long for a youngster around the house? How many homes do we have with ample, unused room for a child who may die in Europe for want of a place to sleep—and eat?

It isn't enough to preach about it; it isn't enough to grumble when we are asked to send more cash and materials to Europe. We will either be good neighbors now or enemies later.

CHURCHES: Methodists, says Dr. Earl L. Brown of the Methodist Board of Home Missions and Church Extension, must build a church a day for the next four years, maybe for the next ten. Shifts in population, says Dr. Brown, have created this emergency.

Dr. Brown should know; he is one of the best-informed men in American

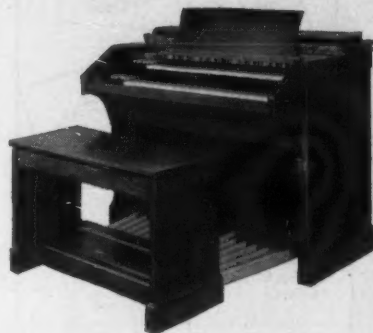


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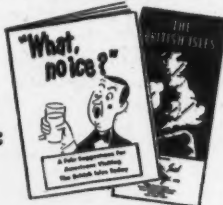


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LOS ANGELES 14, CAL., 510 W. 6th Street
TORONTO, ONTARIO, 69 Yonge Street

BRITISH RAILWAYS

Protestantism. He is pleading especially for neglected groups in the South, Southeast and Southwest. One might be prompted to remark that we have too many churches now—too many overlapping, competing churches. There would be truth in that. The trouble is, we aren't intelligent enough about where we *locate* these churches. We sprinkle them helter-skelter, as we sprinkle salt out of a salt cellar. We could use a little planning.

A church a day will cost the Meth-
odists a lot of money. But they stand
to lose more than money if they—and
the other denominations as well—go on
providing churches for people who
don't need them, and neglecting those
vast groups meeting in cabins, tents
and storefronts. Or meeting nowhere
at all!

ABROAD: Two news reports from
abroad catch our eye. One tells us that
the Communists in China are most
generously allowing Christian churches
and missionaries to go on with their
work in Communist-occupied areas.
The other tells us that Joseph Cardinal
 Mindszenty of Hungary has been ar-
rested and is to be tried for treason.

We do not judge the cardinal; let's
wait until the evidence is in. It is true
that priests and ministers have had
pretty rough treatment all over Com-
munist Europe. Once the Reds get
control, they have a habit of cracking
down quickly—on the church. That's
history. And the Reds know why!

And we are not impressed by the
generosity of the Chinese Communists.
Once they get hold of the reins, they
will start rounding up the Mindszen-
ty's of Cathay. Pattern and procedure
are stereotyped now: it is plain as day
that Communism and Christianity sim-
ply cannot live together.

The whole missions effort in the
Far East is in jeopardy. Will the work
and sacrifice of two hundred years be
lost? We suggest that it may easily—
and quickly—be so. Then what?

• TEMPERANCE •

GOOD NEWS: If you're a bit on the
sour side over the dry reverse in
Kansas, read this good news, garnered
out of 1948:

The distillers are to have their grain
rationed again, if President Truman
has his way; certain counties in Tennes-
see, Arkansas, Georgia and North
Carolina went dry; the Army has
banned liquor sales at bases in New
Mexico; the Capper Bill is still alive;
India has prohibited serving drinks at
official government parties; a saloon-
keeper in the Bronx (N. Y.) sees the
end of the tavern by 1950; local option
went on the state ballot in Colorado;
hard-liquor distillers voted not to use
television for advertising; the sales of

drinks in hotels, restaurants and clubs
was banned in Oregon; and even in
Kansas one county elected eleven dries
to public office.

Little victories? Well, little pennies
make big dollars!

APPETITE: Every now and then we get
a letter from a well-meaning reader
who tells us we're wrong in accusing
the beer, wine and liquor industries of
consuming important foodstuffs; they
are supposed to use only grains and
other materials that aren't needed to
satisfy the hunger of the world.

Well, put this down in your diary:
for the year ending June 30, 1948, the
makers of alcoholic beverages in this
country consumed 4,344,646 tons of



Drawn especially for Christian Herald by R. O. Berg

CUT THIS TIE-UP!

grains and fruits and 199,814,590 gal-
lons of fruit juices and extracts in the
making of their products—and in satisfy-
ing their appetite for profits. They used
70,942,756 pounds (or 1,182,379
bushels) of *wheat* in making whiskey
and beer. That's enough to provide
1,000,000 starving people with a loaf
of bread a day for 38 days. The whiskey
and beer men also consumed 2,200,-
573,119 pounds (or 39,295,948 bushels)
of corn.

Are wheat and corn of no value to
the world's hungry? Maybe it's time
we had a few less highly-paid liars in
liquor propaganda and a little more
plain honesty.

Correction: In the December issue an
unfortunate mistake resulted in a serious
misrepresentation of the Cleveland Pres-
bytery of the Presbyterian Church. The
Rev. Charles F. MacLennan, director of
the community service program of the CIO,
was confused with the clergyman of the
same name who performed the wedding
ceremony for Lana Turner. We regret the
confusion and we regret even more the
suggestion that perhaps Cleveland eccle-
siastical authorities were "putting the heat
on the erring dominie because he is now
with the CIO." CHRISTIAN HERALD offers
a humble and sincere apology.

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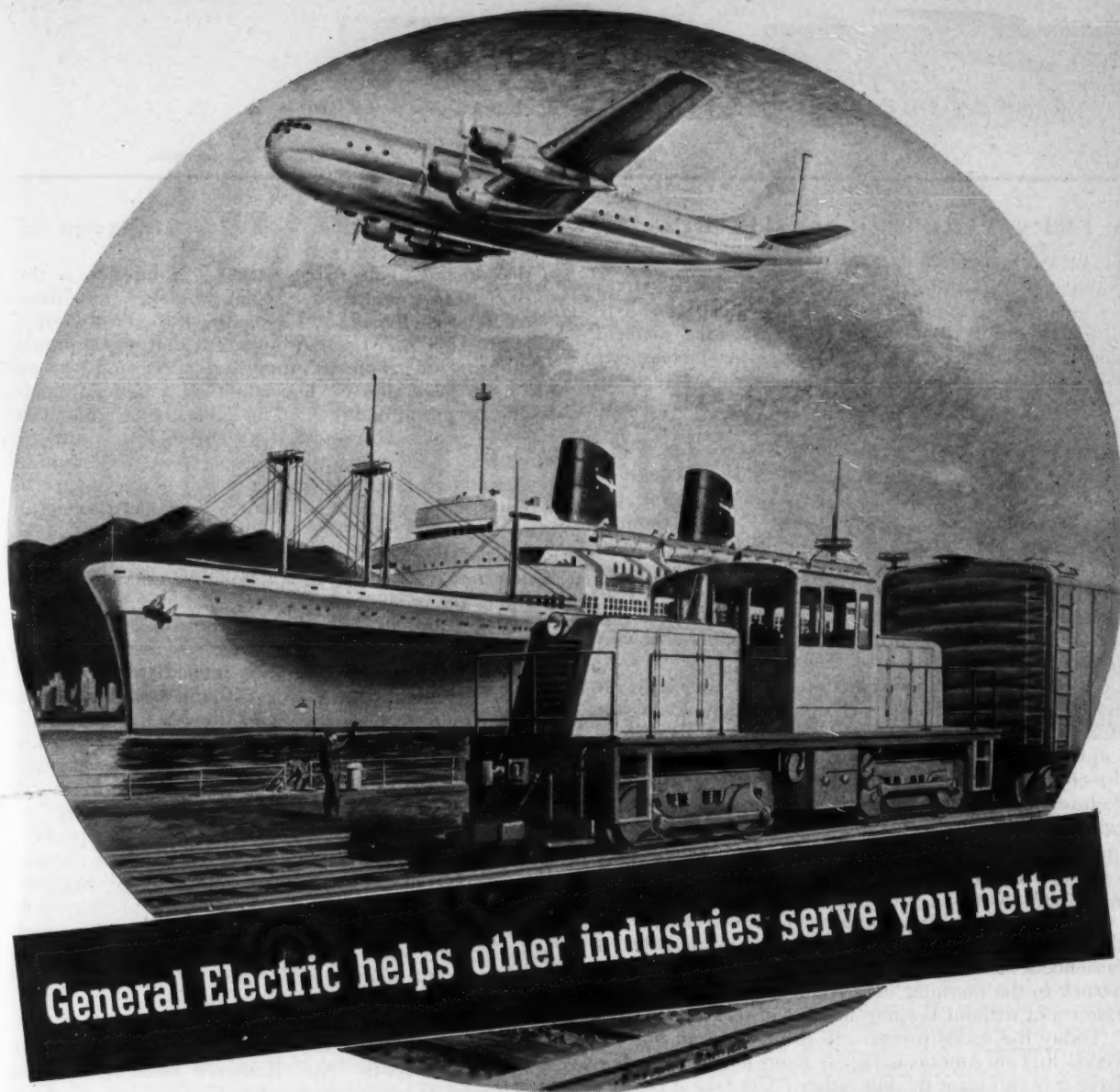
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19



General Electric helps other industries serve you better

For example... five new American liners run more economically than prewar ships because they are powered by more efficient G-E turbines... Steel companies find G-E diesel-electric switchers do more work for less money than coal-burning locomotives... Today's fastest airliner depends on G-E turbosuperchargers to step up speed at high altitudes. Industries as well as homes rely on General Electric for products that give better service.

You can put your confidence in—

GENERAL  ELECTRIC



Editorially Speaking...

● LET'S TAKE THE PROFIT OUT!

I SPENT one never-to-be-forgotten December Saturday night in a famous Ohio hotel after a college football game. Mrs. Grundy would have called what happened a "drunken debauch." Young people, some of them high-school boys and girls, became increasingly loud until at four in the morning they were screaming and shouting through the halls and in some of the rooms. At breakfast a gentleman who knows said, "You have to be drunk to enjoy it." Well, I didn't like it.

What is America going to do about this growing orgy of social drinking? What is America doing about it? Let us be specific. Here is one thing she is doing about it. Within the law she is helping to seduce and debauch her own children. By permitting the advertising of intoxicating liquor, particularly strong liquor, as the "road to distinction," she is making it look like a diamond ring on a man's little finger instead of a handout in a Bowery flophouse.

To be sure, there are other things that America is doing to hurt and hinder youth, but right now CHRISTIAN HERALD concentrates on one of the most dangerous. Liquor advertising in all its aspects, both direct and indirect—newspapers and magazines, radio and motion picture, billboards and electric signs—is the number one evil of the business that deals with the product that made hotel life in America on one Saturday night what I found it to be in an Ohio city and what *you* know it is if you get around.

Last week, I heard a doctor, in a radio broadcast, say that "liquor in moderation is relaxing." In my hotel experience it didn't reach the point of relaxation until four o'clock in the morning. A bromide would have worked faster and without keeping the rest of us awake.

Today the social pressure to drink is an all but universal fact of American life. It is no longer "You may have it if you want it," but rather, "You take it or else!" Also, American parents are entirely too careless in selecting schools for their children. There are still institutions of high academic rank where football and highballs are not confused and where boys and girls associate in a wholesome freedom that alcohol does not change into the license I saw and heard.

But do not misunderstand me. In that Ohio hotel which was so wet you couldn't wring it out, there were still only a few of the great city's many young people present and "passing out." I believe in youth and in this generation of youth. I have a harder time believing in my own generation. We make the liquor and advertise it. We pass the laws and break them. We fix the social standards and set the example.

High-pressure salesmanship in partnership with the advertising genius of a business that from its "take" gives to labor less than any other comparable industry, exploits the habit-forming quality of its product straight across the board and to all ages. Today no social function, sacred or profane, is exempt. The liquor business

preaches moderation too, but in its advertising copy and methods it practices every excess.

We do not believe that national prohibition is the answer to this number one social problem of our time. We agree with the General Assembly of the Presbyterian Church, U. S. A.: "It seems apparent that any program attempting to eliminate the production and use of alcoholic beverages by legislation on a national scale would be unsuccessful. . . . The advocacy of immediate national prohibition would seem at this time an unwise strategy. . . . Preoccupation with national prohibition as an immediate objective may run the grave danger of aiding liquor to become more deeply entrenched in American life."

What then is our constructive proposal? First, CHRISTIAN HERALD reaffirms its platform declaration "to achieve temperance through education." Looking toward the solution of the liquor problem, a comprehensive educational program—objective, scientific and adapted to all age levels—is the immediate imperative. In the field of youth we have found the program of Allied Youth most effective and timely.

But is there not another area in the field of political action that should be explored? More than ten years ago there appeared in CHRISTIAN HERALD an editorial, "*Private Profit—Take It Out! Strategy for Dry Unity.*" In this editorial we said, "Under repeal, private profit is socially, economically and morally the supreme curse of the liquor traffic. Private profit subsidizes propaganda. Private profit stimulates sales. . . . Private profit with its advertising buys the silence or support of public journals. Private profit captures and corrupts government. *Private profit—take it out!*" Here is the slogan and plan.

At that time the organized temperance and prohibition groups of the country answered unanimously and sometimes violently "No!" However, some of the most distinguished leaders in the broad field of liquor reform gave us an equally emphatic "Yes!" Colonel Raymond Robins, one of the most eloquent voices ever raised in the support of law enforcement and the 18th Amendment wrote: "A genuine inspiration, sound in logic, instinct with immediacy, vital with the capacity for unity. . . . It was 'profit' that repealed the 18th Amendment. Liquor 'profit,' newspaper 'profit,' billboard 'profit,' political machine 'profit' . . .—and not a few other 'profits' united to repeal the 18th Amendment. They have all united to maintain and extend the liquor traffic."

If, ten years ago, our editorial was sound and timely and the endorsement of Colonel Raymond Robins justified, then is not that proposal imperative now?

Daniel A. Poling
EDITOR OF CHRISTIAN HERALD



MARCH, 1949

Why I Left THE Roman Catholic Church

By **GEORGES A. BARROIS**

*Assistant Professor of Biblical Literature and
Theology, Princeton Theological Seminary, N. J.*



The Author

WHY did I, a Roman Catholic priest, forsake the faith of my fathers and "turn Protestant"? What great spiritual motivation impelled me to take an action which, while eternally important to me personally, is so often overhung with sensational publicity—especially whenever the "turning" happens to be the other way?

These are questions I frequently face. And I must say that I shrink from the importunity to answer them. Words are so inadequate to convey one's inner feelings, and it is so easy to misinterpret the reasons behind any telling of human experience.

But the questions continue to be asked, by both Protestants and Catholics. So perhaps I can attempt here to answer them, once and for all—and after that keep my peace and revert to matters less personal.

Born in France of Roman Catholic parents, and brought up in the irreligious atmosphere of the French State schools, I had undergone, at the age of nineteen, a personal religious experience which prompted me to enter the service of Christ. After the first World War, I joined the Order of the Dominicans, and was ordained a priest. I served on the faculty of the French School of Biblical and Archaeological Research in Jerusalem, and of the College of Theological Studies of the French Dominican

Province. During the earlier part of the second World War, I was called to the Catholic University of America, in Washington, D. C.

For years I had been assailed by doubts as to the acceptableness of the tenets of Roman Catholicism. In 1941, the crisis came to a head. I resigned my professorship and converted to Protestantism. I was received into the ministry of the Presbyterian Church, U.S.A., and was called to serve on the faculty of Princeton Theological Seminary.

Circumstances are important, as are personal contacts. Yet events and personal influences remain something external. Conversion is not from without; it happens within, at the call of the invisible host of the soul. Its real motives are not to be sought in one's environment or in one's frame of life. They grow as a living conviction, which words are seldom fit to express.

From my childhood to this day, I have heard at sundry times the call of God. This call has become more personal, more urgent, and, in spite of my tardiness to answer it, more effective. It was as if I were slowly, but unremittently, drawn unto the real center of all. I have never been able to reconcile fully this inward movement, of which no man was the originator, with the formalism of the Catholic ritual and

observances. Try as I may, the latter proved a hindrance rather than a means. The pageantry of the Roman Church on festive occasions, in spite of its romantic appeal, interfered with my personal religion.

Once, in the course of an archaeological expedition to Sinai, I happened to be preparing the portable altar and the liturgical vestments for the celebration of the Mass. An inquisitive Arab remarked that he needed no such paraphernalia for his five daily prayers to Allah. This fellow was not a devout Moslem, and I might have replied that the obligation of the Meccan pilgrimage, with the casting of stones at the rock pillars of Mount Arafat, and similar hocus-pocus, was a greater encumbrance to inner religion than the ritual of the Mass. Yet there was some truth in the sharp comment of that tribesman. The tiny altar stone with the sealed relics, the silk vestments, the brass candlesticks, certainly were an odd spectacle in the wilderness which had once echoed God's words.

FOR "God is a Spirit, and they that worship Him must worship Him in spirit and in truth." Now it is true that we are no angels, and the Word itself was made flesh. He ordered His disciples to be baptized and to eat from His table, in order that they be made

Why This Article?

TODAY no reader of newspapers or magazines needs to be told that occasionally a Protestant with a noteworthy name becomes a "convert" to Roman Catholicism. Trumpeted far and wide, the fact that a Clare Booth Luce or a Senator Wagner or a Madame Kasenkina has embraced Catholicism is heralded as a major triumph for the "one true faith."

Protestants, on the other hand, have not been given to publicizing their acquisitions. But the flow of "converts" is a two-way proposition, and as the facts seem to attest, of considerably larger proportions Protestantward. However, Protestants do not hold that any one Church is the sole repository of revelation and the sole possessor of the keys to salvation. We steadfastly affirm that a man may take any one of several ecclesiastical roads to Heaven, providing only that the way he chooses is clearly marked with the footprints of Him who is "the Way, the Truth and the Life."

But there are Protestants, laymen especially, who have become irked by Roman Catholic publicity which is associated with proselytizing of distinguished Protestants. These ask, "Do Catholics ever turn Protestant? If so, are there so few of these converts that silence is golden?" Sometime ago, CHRISTIAN HERALD did a little objective polling. Choosing 17 Protestant clergymen who represented both conservative and liberal churches, and whose parishes were located in cities from Boston and New York to Chicago and Los Angeles, we asked: "How many Roman Catholics have you received into the fellowship of your church during the last ten years of your ministry?" On the average, each of them had received more than 40—and in nearly every instance these clergymen stated that absolutely no publicity was ever given when Catholics became Protestants; that all these cases were treated simply as Christians, never as reformed apostates, who had transferred their memberships as from Methodist to Presbyterian, Baptist to Reformed, etc.

Protestants generally have no desire to brag about these acquisitions nor does CHRISTIAN HERALD. Also we grant full freedom to the Roman Catholic Church to proselytize. Indeed this freedom is another of our basic American liberties which many ancient lands do not possess. CHRISTIAN HERALD is disturbed by denominational wrangling and by competition between faiths and sects which in past generations has done the cause of religion and Christianity so much harm.

Simply as a matter of record then, and at the continued growing insistence of our readers, we print the accompanying testimony of a scholar of unquestioned spiritual integrity and theological attainments to prove that Catholics too become Protestants. The Reverend Mr. Barfois is not a sensationalist, but he is a sincere evangelical. He tells exactly why he turned to the Protestant Church after having been born and reared in the Roman faith. Also he states precisely why he finds in Protestantism that which satisfies his conscience and provides him with the greatest possible opportunities for personal spiritual growth and for dynamic Christian service.

—The Editors

one with Him, through faith. But this is no warrant for the exclusive power claimed by the Roman hierarchy lawfully to minister the sacraments, nor does it justify the load of observances and ceremonies which each succeeding age has added to the yoke of Christ.

Some souls may thrive on an elaborate ritual. Let them find what they are craving for among the variety of our Christian denominations. But let no one Church proclaim that its way of worship is the only one acceptable to God, and let no human hierarchy pretend to be the necessary link between Heaven

and Earth. Such claims are an usurpation of God's sovereignty, and an encroachment upon Christian freedom, which Jesus died to establish.

I do not think that my personal reluctance at taking for granted every ceremonial outgrowth of Catholicism would have proved a sufficient motive for breaking away from Rome. But I had found myself at grips with difficulties of a doctrinal nature, from the very beginning of my theological studies. It is not too strong to say that, here, I felt cheated. I was dismayed at arguments which move in a vicious circle, and

which assume this to be our reason for believing, which is indeed the subject-matter of the Christian faith, namely the resurrection and glorification of Christ. This type of apologetics, which originated in the Nineteenth Century, proved nothing against the onslaught of so-called rationalism. Quite a few of contemporary Catholic theologians, after vain attempts at improving the case of scholastic distinctions, cast upon it the mantle of Noah. Speaking plainly would expose them to the witch-hunt launched against the modernists, or to the more insidious charge of fideism. As for me, I cannot help thinking that my faith in the risen Lord, while leaning upon the faith of the apostles, was born in my soul, as it was born in their souls, not of earthly evidence, that is deceptive, but of the inner witness of the Spirit of Truth. For no human eye has pierced the darkness of the lonely night in which Christ rose from the dead, and it is my faith which ultimately gives a meaning to the mystery of the empty tomb.

My long association with the French School of Biblical Research in Jerusalem made me increasingly aware of the divorce between the teachings of Scripture and the elaborate speculations of Roman Catholic theology. The latter develop independently from the former, and the quotation, or rather the recitation, of scriptural authorities is at times nothing more than a formality.

THE traditional interpretation of Scripture in the Roman Church is too often at odds with the data secured through sober historical approach, and theologians tend to read their own theories back into the Bible. For these reasons, independent scholarship in matters of doctrinal concern is frowned at in official circles, and the study of Scripture is strictly conditioned by the rulings of the Pontifical Biblical Commission. With no more taste for anarchy than may be found in an average Frenchman, I have always been at a loss to understand how scientific research could possibly be regulated by decree.

Nor was I satisfied with the ambiguous notion of Tradition, as a standard of faith and practice. The Council of Trent speaks of Apostolic Tradition, not recorded in the canonical Scriptures, and transmitted from generation to generation. It claims for Tradition, with a capital T, an authority equal to that of Scripture. Incidentally, this pronouncement of Trent, at least in its wording, is a Sixteenth Century innovation. Now, what is extant in the literature of the Church is not Tradition, but traditions, and I wonder whether any one of them can be traced back to the first Christian generation, with reasonable certainty. Quite to the contrary, I am positive that some of them are of late and spurious origin.

(Continued on page 66)



Husky as any 'jack is the Rev. Elwyn L. Channer.

Apostle to the Lumberjacks

IT'S A BIG JOB FOR A MAN WITH A BIG FIST AND BIG HEART

By SIINTO S. WESSMAN

IT takes a heap of faith to keep preaching when a six-foot cussin' lumberjack points his finger and yells: "Throw that sky-pilot outa here!" Maintaining ministerial dignity in such a congregation calls for the zeal of an evangelist and the body of a prize fighter as well.

That's just how the Reverend Elwyn L. Channer has been getting along these 35 years among northern Minnesota lumberjacks. His creed combines religious fervor and muscles.

The first week Channer spent on the job was a virtual trial by fire. As he entered a steaming bunkhouse from the sub-zero outdoors, the husky new sky-pilot made up his mind he wasn't going to turn the other cheek as had his predecessors. Channer had walked through five miles of snow to bring a message of God—and, so help him, no rum-soaked bully was going to stop him! Stacking his snow shoes outside the log barracks, he pushed open the heavy plank door.

Some fifty men were lolling around after a hard day in the woods. All were strapping fellows. The talk was rough. At least three poker games were in heated session. A squeaky phonograph blared. Pictures of the female form lined the walls. Channer walked over to the first card game.

Nobody budged. Nonchalantly one of the players tossed a couple of chips in the pot. The rest studied their hands in silence. The dealer finally raised his eyes.

"Okay, Rev. Let's just finish this hand and we'll be right with you."

THE next table was less cordial. One of the 'jacks, a fellow called Benny, eyed the preacher menacingly. "We don't need nobody telling us what to do," he blurted menacingly. "Now scram before I throw you out."

The clatter of chips stopped. All eyes were on Channer. They'd seen this before. When Benny had a few drinks he was a bad actor. The only

one seemingly not at all worried was Channer. He smiled at Benny.

"Sorry, partner," he said. "I thought perhaps we could be friends." As he talked, he moved around the table and seized Benny's hand, cards and all, in his giant fist.

"We could be friends," he repeated as the muscles in his big arm began to flex. For a few tense seconds the two men stared at each other, Channer smiling, Benny leering. As the grip tightened, Benny's face started to show pain. Finally he gave in.

"Leggo my hand. You're breaking it!"

Channer, still smiling, dropped his hand and said in a quiet voice: "Shall we begin the service?"

There was little trouble thereafter, in that camp anyway. Word got around that Channer had made Benny "yell uncle." He had won the respect of every man 'jack in the camp. In the many years that followed, he was to

(Continued on page 91)



Aunt

MAYBE you've known somebody like my Aunt Em. At least, I guess there must be plenty of folks in the world who are always talking about what they're going to do when their ship comes in . . . some special trip they're going to take, or something pretty fancy they're going to buy—and then, somehow or other, just never seem to get around to doing it.

In Aunt Em's case, it was a fur coat. I can't remember when I first started hearing about it—it was that long ago. You see, Aunt Em isn't exactly a blood relation of mine—she married my Uncle Ab when I was just a mite of a boy—yet somehow, she's grown to be just about as close as real kin folks could ever possibly be. I've never once thought of her as an "in-law"—not even in those days when my cousin, Marty Spence, and I used to play cops and robbers in Uncle Ab's backyard. Uncle Ab was a country doctor—the real old-fashioned kind—and he served the people of Brookton faithfully and well for many years before he passed on not so very long ago.

A black and white illustration by Mitchell Hooks. It depicts a man and a woman in a close embrace. The woman is wearing a long, dark fur coat and is looking down at the man. The man is wearing a suit and tie, and is looking up at the woman with a smile. The background is dark and textured.

Em's FUR COAT

By MARY PEACOCK

ILLUSTRATOR: MITCHELL HOOKS

I don't mean that he didn't keep up with medicine, for he did. He was right on his toes when it came to all those sulfa drugs a few years back, and penicillin and the rest. But his old black bag was worn and shabby, and his car was always muddy from traveling unkempt country lanes. And there was a kindness, a sort of sympathetic understanding about him that few modern men of science seem to achieve. He was just Uncle Ab—loved by all the folk of Brookton, rich and poor alike, and most of all by Aunt Em, whom he, in turn, adored.

He was pushing forty and she was well past thirty when they married. She was a tall, big-boned woman whose friendly spirit shone right out of her expressive dark eyes, eyes that seemed to light her whole face, and make her appear, at times, almost beautiful—especially to us who loved her. She had taught music before her marriage, and had managed to save a tidy little nest egg through the years.

"Someday I'll buy something real nice for your office, Ab," she'd say. "One of those long, shiny mahogany desks, maybe—like the city doctors have. And if there's any left over, I might—I just *might* buy myself a fur coat. I've always had a hankering for one."

"You hang on to those greenbacks, Em, honey," Uncle Ab would reply affectionately. "One of them high-falutin' desks would look mighty queer settin' out here in the country, and as for your fur coat, I aim to buy that myself one of these days and give you a real surprise. After all, when a feller marries the purtiest gal in seven states, he's kinder got to dress her accordingly!" Then Uncle Ab would wink at Marty and me, and Aunt Em would blush like a girl.

"Go 'long with you, Ab Spence!" she'd say. "You know perfectly well I don't need that coat any more than you need the desk!"

AND that's the way it went. Well, anyhow, they hadn't been married too long before Aunt Em's mother got mighty sick and had to be taken to the hospital in the city. She was there for months before she died, and Aunt Em insisted on paying all the bills out of

(Continued on page 82)



The Miracle Church

After 50 hard years the little church could boast of but 52 members. Then came the vigorous Bob Edgar. You should see Glenview Community Church now!

By WILLIAM F. McDERMOTT

IT'S MIDNIGHT. The telephone rings out like a fire alarm in a quiet, middle-class home in Glenview, Illinois. "Say, Walt, what about our Church Neighbors program?" a male voice booms over the wire. "I think it would be a grand idea to spread it over the nearby communities, don't you?"

The sleepy visitor snaps wide awake almost at the first word. By the end of the sentence he is alerted to the thought. A bit of the contagious enthusiasm of the speaker infuses him.

"Grand idea, Bob," he replies. "Let's go to it right away."

These calls at all hours of the night, once a sensation, are now commonplace to the progressive little suburb to the north of Chicago. It's all because Bob came to town a few years ago, set a church on fire, and it's been burning ever since.

To identify him further, he is the

Rev. Robert A. Edgar, who wouldn't let a little white edifice and its handful of people—membership fifty-two after fifty years—stand still while young families, pouring out from the city and filling up the surrounding community with new and attractive homes, stood beating at its doors for spiritual and social ministry.

With dynamic, often dramatic, leadership, he has welded those eager, struggling homemakers—many of them already loaded down with family duties and heavy financial obligations in buying and furnishing houses—into an extraordinarily active and devoted membership of 1,000, with a magnificent church and parish house costing \$335,000 almost paid for and brimful of activity seven days a week.

More than that, he has captured hosts of people for Christ and His Church, to whom religion had meant little since childhood days. Every new community

is full of them—youngsters reared in Sunday school who have grown up and drifted away, so much occupied with business, recreation, social affairs and hobbies that the church has receded to a hazy memory. How to win them back is the despair of every pastor. Bob Edgar has done it by personal interest, by wiping out traditional barriers of denominationalism and creed, and by projecting such breath-taking plans of servicing the Glenview community that everyone catches the vision and goes to work.

Has golf been a man's chief interest in life? Bob tops the fan's golf stories with a few taller ones of fairways and double-eagles. Before long the golfer is attending the special golfers' and gardeners' service early Sunday mornings in summer—then stretching it into the regular worship through the long winter season. The contagion of dynamic Christianity

gets him. He sees in the church a vital agency for community good, for personal uplift and inspiration, and for family harmony—and he joins it. Before he knows it, he is caught up in the onward rush of activity and becomes a leader in winning others.

The Glenview Church is truly a "miracle church"—a church of the people, by the people, and for the people—a church of their hearts, made possible by their sacrifices, and for a blessing to all. It has a splendid preacher-prophet who has dared to dream a great dream and to work ceaselessly to make it a living entity—yet he alone could never have done the job. He could have killed himself with an indifferent people, and yet have realized only a fragment of his plan. But when his labor is tied in with the work of men and women who are fired with a religious and social zeal, and who are unified by a Christian spirit that seeks to express itself not only in worship but also in myriad services that stretch from the cradle to the grave—then you have a great dream coming true. No wonder Glenview Church has catapulted from fifty-two members in 1941 to 1,000 in 1948; from a budget of \$1,600 a year, with \$90 for benevolences, to \$45,000 in 1948, with \$6,800 for benevolences. And still no wonder that while doing all this, they raised \$315,000 to pay for their magnificent Colonial edifice, leaving only \$20,000 to come until they can dedicate it debt free!

The story is best told as a narrative. Back in the horse-and-buggy days, Glenview was a sleepy little hamlet of fewer than 250 people, a few houses and stores, with roads varying between mud and dust. It was just a "whistle stop" on the Chicago, Milwaukee and St. Paul

(Continued on next page)



Above: At the annual Christmas pageant, the "Angel Choir" sing of peace on earth, while shadowy shepherds pray.



Above: In the Glenview Church workshop, two boys are instructed in plastic working and the making of ornaments and other objects with this modern material.



Left: Glenviewers are mighty proud of their handsome new brick church which carries on the rich spiritual traditions of the little white country church (shown in inset).

Railway. The people were chiefly rural, busily engaged throughout the week with their crops and livestock, and doing their shopping Saturday afternoons. Essentially religious, they built little white churches for Sunday worship and occasional revivals. Among the tiny edifices that arose in Glenview was a Congregational church.

For half a century it carried on. A handful of the faithful would gather each Sunday morning for the service, and the little Sunday school kept the faith alive among the children. There was always room if a stranger or visitor drifted in, so there was no urge for expansion. Contentment reigned.

Through the years new homes sprang up here and there, and the steady infiltration of the city's overflow meant new stores, shops and offices. The little church kept functioning, although the world was passing it by. By 1940, when there were upwards of 3,000 people in the community, the membership still numbered fifty. Yet deep stirrings were going on, and the quiescent serenity soon was to disappear before the avalanche of progress.

NEW blood flowing in the community meant new conceptions of service. You can no more hold a new community to old facilities and practices than you can park a team and loaded wagon on the side of a hill. Either the team will pull it up or the load will drag the horses down. People were beginning to feel acutely the need for a church that would meet the challenge. And hidden away in a Chicago skyscraper were home mission authorities who knew that in Glenview, and in scores of expanding settlements like it, was a field white to the harvest.

Congregational church extension authorities conferred with the local congregation. Together they decided that a program of advance was imperative. They began to look for a leader, a young, aggressive pastor, particularly, who would fit into the picture of expanding the church's ministry among the young families of Glenview. They fixed their eyes on the Rev. Robert A. Edgar, who was doing a good job at Red Oak, Iowa. Only a short time out of the seminary, he had got his bearings and was going ahead full steam. The opportunity seemed real in spite of the difficulties, and he accepted the Glenview call—forty people made up the congregation which first greeted him.

Soon he was "Bob" to young and old alike. He went at his job as if it were the biggest in the world. House-to-house calling, special attention to the sick and the needy, playing with the children and helping the youth to plan their socials, organizing men to further the work of the church—all this hit the startled community like a thunderbolt. That, incidentally, is just what Bob

FESTAL BOARD

If you have one small table
Set in a simple room
Where sound familiar footsteps,
And laughter scatters gloom,
Envy not those who gather
Around some gleaming board
With strangers, where is spoken
No warm and heartfelt word.

If you have one small table
Where simple food is served,
Secured by honest labor,
Rightful and well-deserved,
Prepared by loyal loved ones
Who gladly come and go—
Yours is the choicest banquet
That anyone can know.

—Clarence Edwin Flynn

LOST

I looked ahead
And the darkness lay
Like a trap to catch my feet.
I looked behind,
O wretched sight,
To a meaner, blacker street.

Alone I stumbled
In the gloom,
Afraid of the path
I trod.
"Look up," I heard
A sweet voice say,
"And ask the way of God."
—Mildred Clingerman

FACES IN THE SUBWAY

Faces in the subway
Wrought from molten lead—
How sad a thing to peddle souls
To pay for daily bread!
—Eunice Pond LaSalle

WOULD WE?

They saw Him in His lovely youth—
That He was Mary's son
They knew;
Yet never saw Him as the Truth,
The blessed Holy One—
Would you?

They saw Him healing the distressed.
And crowded close, on land,
On sea;
They never gave Him time to rest
His pitying heart and hand—
Would we?

They saw Him stark against the sky.
Nailed bleeding on a tree
To die;
Yet no one lingered, passing by,
Nor tried to set Him free—
Would I?

—Gertrude Lyon Sylvester

Edgar is. But he can strike in several different places at the same time.

Within a few weeks the church was crowded. The partition to the Sunday-school room in back of the sanctuary was knocked out and the pulpit was put on castors so it could be rolled back as chairs were put in for eager worshippers. This became monotonous, it took two hours each time to rearrange the church quarters for regular activities. By midsummer of 1941, only a few months after Edgar's arrival, eighty men of the village and surrounding country met to plan for a community church, and by September the organizational arrangements were completed.

Witnessing the miracle of growth going on before their eyes, the members of the Congregational Church voted to dissolve as a denominational body and to turn their assets over to the Community Church. This met the approval of the church-extension authorities. Their objective was not to perpetuate denominationalism but to see that every aid was given so that the community might best be served. Reorganization was completed that September, and at October communion the new minister received more than 100 new members. By January the congregation was all but spilling out the windows of the tiny edifice, what with an average attendance of more than 200. An extra summer worship program was arranged for 8 A.M. Sundays and was called the "Golfers' and Gardeners' Service."

That wasn't all. Growth meant expansion of administrative duties as well as activities. In other words, the church had to have an "office." At different times the church office shared space in a store front with a tailor and had quarters in a bowling alley. There were four choirs for the church but no robing room—the junior choirs took to a garage to vest themselves. Originally the Sunday-school room was built to accommodate sixty children, but when the attendance grew to an average of 383 it meant an overflow just like a river at flood tide. While some classes met in the kitchen and shower room, and even in the anteroom to the washroom, and six classes in the primary department were crowded into one small section, still the space demand was overwhelming. Part of the Sunday school met in the Civic Building and the Field House, then branched out into the nearby public school, and soon there were more children in the Sunday school than in the weekday school.

In five-and-one-half years after the Rev. Mr. Edgar's coming, the church had grown to 711 members, with 430 children enrolled in the church school. New groups, such as Boy and Girl Scouts, Pilgrim Fellowship, Couple's Club, Men's Club, Scrooby Club, and the Woman's Association, were crying

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Don't Let your Emotions Throw You!

By ROSS L. HOLMAN

ILLUSTRATOR: ARTHUR CUMMINGS

A FEW years ago a middle-aged pastor who stood high in his community had to undergo an operation for appendicitis. Not long after his return to the pulpit, he had to submit to another for intestinal obstruction. A few months later there was another one for adhesions, and before the surgeons quit cutting he had had six operations.

The M.D.'s who worked with the patient on the recurring attacks were dumbfounded. From a strictly medical standpoint they couldn't explain this deluge of ailments. But the psychiatrists could. It seems that the minister had a grown son who continually forged his father's name to small notes to secure money he needed for escapades. As a new note fell due, the father would bail him out by paying it, keep the forgery secret, and have another of his organic attacks followed by a new operation. The gnawing dread of disgrace that would come to the family when the forgeries became known ate at his very vitals. It was not until a bleeding ulcer relieved the minister of all his earthly worries that the real cause of his ailments became generally known. The son, filled with remorse at the damage he had done, made a full confession of his wrongs and gave up his wayward habits.

There is nothing on earth that will kill you more effectively than your emotions and there is nothing that will add more years to your mortal existence. It all depends on the kind of emotions you allow to predominate in your life. Doctors now realize that from a half to three-fourths of our organic ailments are either caused or are immensely ag-

gravated by emotional conflicts. Some of the greatest killers are such crippling mental conflicts as envy, jealousy, hate, anger, resentment, fear, worry, anxiety.

Where healthy feelings like love, laughter, contentment, serenity and joy are given dominance in one's life, the ravages of organic troubles are kept to a minimum.

Let's look briefly at some of the "killer" emotions.

One of the most destructive is hate. Has it ever occurred to you that when you boast of being a "good hater" you may be doing yourself far more damage than the one you are hating? Aside from an awful responsibility to your Maker for an unforgiving spirit, a feeling of deep resentment can undermine your health structure and expose your body to a host of devastating ailments.

A few years ago a lawyer was carried to the hospital to be treated for high blood pressure. On the basis of a purely physical diagnosis the attending physician could give only temporary relief. Fortunately for the lawyer, however, the medic had known him intimately for years. He knew that prior to his attack the lawyer had dissolved partner-

ship with another attorney and the separation had left bitter feelings. On feeling the patient out, the doctor learned that he hated his former partner almost to the point of murder.

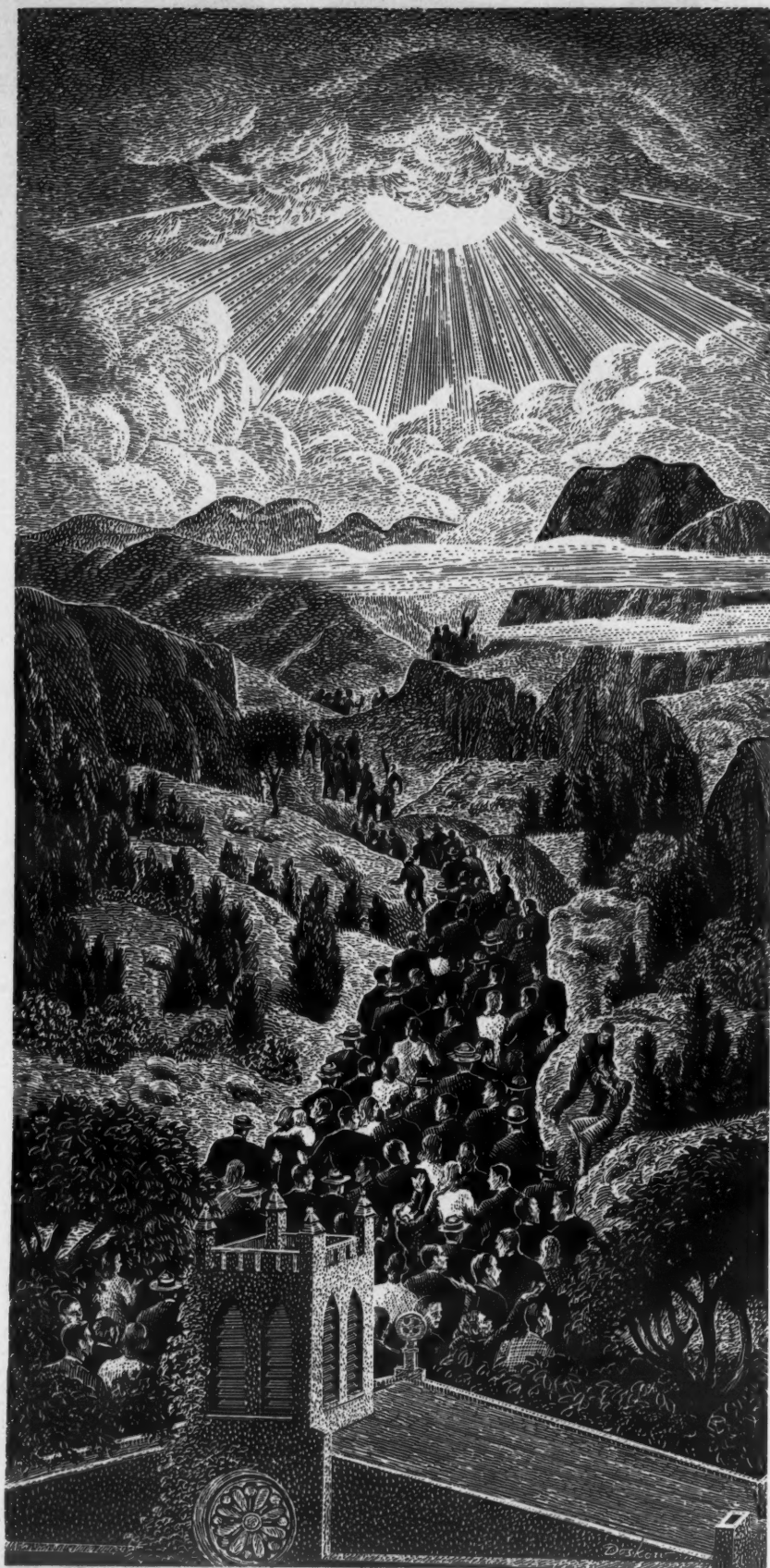
One day the doctor approached him with this verdict: "You have entrusted me with this case, and I owe it to the faith you have in me to recommend the procedure that will get you well. I suggest that you have a complete reconciliation with your former partner and eradicate from your heart all the ill feeling you have against him. Even if you still think he is at fault, forgive him everything."

AFTER some persuasion the patient complied. The doctor himself acted as a go-between and arranged a meeting. All the ill-will between the two was erased, the partnership resumed, and within a week the blood pressure returned to normal.

Hate is one of the most inefficient uses a person can make of his mind. A bitter feeling toward your neighbor may easily find expression in a serious body ailment that will make both you and

(Continued on page 28)





The

THERE is a great character in Howard Spring's novel, "Hard Facts." He is the parson of a church in one of the poor sections of Manchester, England. He has refused promotions and honors so that he might stay there and continue his work among those people. A young woman, the daughter of drunken parents and herself a one-time prostitute, is being given violin lessons by this parson, and the young curate learns about it. He asks the parson if the girl has any talent, and receives this reply, "I do not know, but it may be her way to heaven!"

The parson's thesis seems to assume that there is for every person, who ever he may be, a "road to heaven" if he can find it.

Now this, of course, many will deny. In our time when there is a great deal of weary cynicism, there are those who will insist that there is no "road to heaven" for anyone, that life for each man is essentially meaningless, that it goes in cycles but arrives nowhere.

Yet, the more we may say this, the more we know deep in our hearts that there is such a purpose—if *we are willing to find it*. Many centuries ago, Isaiah put it in these words: "And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but . . . the wayfaring men, yea, though fools, shall not err therein." But the road was outlined even more plainly by Jesus Himself: "I am the Way, the Truth and the Light."

What do we mean by a "road to heaven?" Are we hoping to arrive at some utopia? No. Do we hope somehow to come into a safe place where there is no more struggle? Certainly not. We are talking about a road that leads to fulfillment of our destiny. Heaven is to us a kind of existence where our sacrifices are for the attainment of the things we really want.

A traveler in Switzerland, who had lost his way far out in the country, saw a small boy in the field and said, "Son, where is Lucerne?" The boy replied, "I do not know, sir, for I have never been there, but there is the road that leads to it." We shall not be able to define heaven with any accuracy. But we should be able to see some of the signs of the road that lead to it, for they have been given to us by the saints and the prophets.

Road to Heaven

The first sign on the road is BEING. The fundamental heresy of our time is the belief that by getting enough things we can be satisfied with life. All our emphasis has been upon technique and manipulation. We have not felt it important to cultivate our spirits and our character. Yet we should be able to learn from the results of this policy that until we are willing to *be* something, we cannot find the road to our goal; we cannot find the way to heaven.

The Germans, who know all the facts about the human mind that can be known, have been forerunners in the field of psychology. Thus far, they have only succeeded in making themselves hated by the world because they have forgotten that in the last analysis it is not knowledge of facts, but a quality of life that enables people to live in this world satisfactorily.

We have put all our emphasis upon facts. We have believed that if we knew enough of them, we could satisfy our longings. But facts have to be worked into a system of satisfying philosophy. We have become too much like the Mississippian who "had been ponderin' so long, he didn't have no time to think."

We put our emphasis upon political action in the hope that by that method we can find the road to our goals. Yet, even when we elect our candidate, it is never quite so good as we had hoped, and when we have been defeated, it is never quite as bad as we had feared. Studdert-Kennedy one time put it in these words, "To change your government only means taking one lot of sinners out and putting another lot of sinners in." Politicians, like everyone else, can work only in terms of what they are.

How can we make our community better? How can we improve our national life? What is the road that will lead us to a better world? This may seem like a very trite answer, but ultimately it is simply this: *better men, better characters.*

THE second sign on that road is **USEFULNESS.** The world today is full of empty homes—homes where young men have gone out and will not return. Some of those parents have closed in upon themselves, and for them the war will always be a permanent defeat. Others have found their way through usefulness and service to

other children, a new hope and to a new life.

It is a hard teaching, but a true one, that the road to the healing of our own hurt is through an attempt to heal someone else's. When the New Testament puts its emphasis upon service to one's brethren, it is talking not only the social gospel but also personal salvation.

Every man's work is the place where he makes his real contribution to the Kingdom of God. Here is where we spend most of our time, so that if we are to find the road at all, it must be found somehow through our work as a means of usefulness.

SERMON OF THE MONTH

BY

GERALD KENNEDY

ILLUSTRATED BY: ISRAEL DOSKOW

Let the grocery man say that to feed the world is a high calling; let the used-car salesman say that to produce transportation is to serve; let the lawyer say that few men have a greater opportunity than he has for helpfulness to his fellows. Let each man know that if his business is merely a means of livelihood, it amounts to very little, but if it comes to be to him his great contribution to his brethren, his business, whatever it is, can become his "road to heaven."

Even churches die when they become useless. Organizations die when they do not serve. The secret of great life is losing life, and any man or any institution that wants to find the road that leads to a great destiny had better understand this.

This is something quite different from making a fortune and leaving it to some charity. Moss Hart, who was a poor boy, made a great deal of money when he began to write plays. He went over into Bucks County, Pennsylvania, bought an old, run-down farm, rebuilt it until it was a show place. To one of his friends he carelessly pointed one day to a large oak tree standing at the corner of his house which he had moved so that it would shade his library. And his friend muttered under his breath, "What God could do if He had the money!" The

things which God and His children can do, do not depend upon cash, but upon the passion to be useful. Selfishness is the road to Hell, but usefulness is the highway to heaven.

IN THE third place, the "road to heaven" is the road of **VISION.** We live in a world today that is frightened to death. Our fear is almost overwhelming.

Yet a stranger from another planet would look upon us and would wonder why. We have attained victory in the greatest war the world has ever known. We have a navy larger than all the combined navies of all the other nations of the world. We shall have the most powerful army in the world. We have learned to produce so that we could become the arsenal of democracy, arming not only ourselves, but our friends. And we have fed them as well. We can, if we wish, provide the physical necessities of life in a way that has never been possible before. Yet with this wonderful possibility ahead of us, we are more fear ridden than the savage tribes in the African jungles.

Why? Is it not because we have lost what Professor Whitehead referred to as "the habitual vision of greatness?"

Yet it need not be thus. We have a world with enough for all of us. Why can't we all have a good share? Why are we not willing to lend in times of peace to our friends as well as in times of war? Why do we not learn that it is no longer necessary to steal from someone else in order to be rich? The answer seems to be that our vision has become so thoroughly materialistic that the spiritual adventures of life no longer call us. If Christ's vision of brotherhood could once more be seen by our generation, we would not have to be afraid any longer, and we would move forward into that next chapter of our lives with confidence and with enthusiasm.

John Newton, author of that great hymn, "Glorious Things of Thee Are Spoken," was on a ship sailing from Sierra Leone when he wrote it. Down in the hold there were black men and black women being carried to London and New York to be sold as slaves. Newton said afterward that he had never had such sweet communion with his Saviour as on that voyage. Does

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YOUR EMOTIONS

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your doctor wonder what happened. The Chicago Institute of Psychoanalysis in cooperation with the Illinois Eye and Ear Clinic studied thirty-six cases of glaucoma, an eye disease that totally or partially blinds 120,000 people a year. Two-thirds of the cases were closely connected with a deep bitterness involving the patient and one of his relatives.

However, hate is only one of the emotions that can play hob with your health. Back in 1940, when German planes were raining destruction on Britain, perforated ulcers increased fifty percent. The constant gnawing fear of exploding bombs found its most devastating expression in the digestive system. After the Pearl Harbor disaster there were ten times as many stomach ulcers, intestinal and circulatory disturbances among the natives as before.

Elizabeth Barrett in her early womanhood was a browbeaten, intimidated daughter of an overbearing father. Although she did some fine literary work at the time, she was a bedridden invalid for twenty years under a parental tyranny that made her life miserable. At one time a ruptured blood vessel brought her to the verge of the grave. At 40 her happy marriage to Robert Browning completely changed her outlook on life and her physical troubles were cured almost overnight.

Of course, all of us experience unwholesome emotions in a mild or transitory form. But it is when one of them becomes a persistent canker that it finds expression in stomach ulcers, eye trouble, high blood pressure, heart attacks and other diseases. At the Presbyterian Hospital in New York 1600 patients between 15 and 55 have been admitted in the past twelve years. Dr. Flanders Dunbar of that institution says that discordant feelings were an important factor in seventy-nine percent of them. In a study of over 15,000 stomach patients at the Mayo Clinic, it was found that only twenty percent had an actual physical basis for their complaints. In the other eighty percent, worry and deep resentment played a distressing part.

AT THE Temple University Medical School, Drs. Edward Weiss and O. Spurgeon English have stated that a third of the patients who consult a physician do not have any bodily disease to account for their illness.

Some of the most destructive emotions are those that are repressed—the kind you are ashamed to admit, even to your preacher. They smoulder inside your system like a cankerous malady until they find an outlet in stomach ulcers, arthritis and other ailments. Maybe you are insanely jealous because some former schoolmate, whom you

had thought to be a dumbbell, has made a greater financial success than you. You hate to confess this openly because it wouldn't be respectable. Maybe you are afraid your daughter is about to disgrace herself and you would like to cry on somebody's shoulder about it—if you didn't have to let that somebody in on your secret fear.

A Midwestern business executive recently had an operation for appendicitis. Although well fixed financially and considered a normally healthy individual, he hadn't been back at his desk long before he returned to the hospital for an intestinal operation. He later had another for an ulcer, and then another one known to doctors as an "exploring operation."

It later developed that his wife had been guilty of immoral conduct which



For greater emotional stability, try a hobby that keeps the hands busy.

was known only to him, the wife and the offending villain. His mind discarded the idea of a separation or anything that would expose the family skeleton to public view and ruin his social and business standing. The feeling of shame and disgrace smouldered in his bosom until the physical ailments almost overtook one another in rapid succession.

Seeing that something was agitating his mind, a psychiatrist was finally called in, and upon a little urging the patient unburdened his soul. After being induced to face his problem and secure professional aid, he immediately felt a great relief. The offending wife was led to confess that her indiscretion was stupid and insisted that she still loved him. After this approach to his ailments the patient fully recovered and resumed his business position.

The experience of this executive points up the fact that where one can be induced to unburden his secret feelings to a psychiatrist, a doctor or an understanding preacher who can give sympathetic counsel, he has gone a long way toward solving his problem. By getting these inner thoughts to explode into verbal confessions, the patient relieves his soul and is in a

position to take a serener and more reasoned view of things.

Dr. G. C. Robinson, of Johns Hopkins, believes that medical doctors themselves should give more study to a psychiatric approach to their cases, that thousands of cases will never be cured until the states of mind that cause them are cured. It could be made a part of every medical course in our colleges. In such a treatment the family doctor who is intimately acquainted with the family, its financial, social problems and other phases of its life, has a distinct advantage over the outside specialist.

YOUNG children are especially susceptible to ailments caused by emotional conflicts. In this respect, parents have a tremendous responsibility in shaping the attitude of growing youngsters who can't talk back. If a child can't find adequate expression for emotional tension through speech or action, his body itself may share his distress, in the form of aches and pains that seem to call for a doctor.

A mother had a boy by the name of Alfred who had been almost unmanageable since the arrival of a younger brother. The mother couldn't seem to make it out and tried to correct him with unreasoned punishment instead of reasoned understanding. Alfred's repressed jealousy of the younger brother found frequent expression in violent attacks of asthma, a common result of repressed childish emotions. He didn't know how to tell his mother he was missing much of the affection he used to get. She merely insisted: "If Alfred really wanted me to love him, he would not do so many things to upset me!"

Finally, when the family doctor was called in to deal with a renewed attack of asthma, he pointed out the trouble. Alfred from then on got his share of parental love and completely changed his attitude toward life.

Frequently children are the innocent victims of family problems with which they had nothing to do. The sire has a trying day at the office and comes home choked with resentment at some business associate or other irritating factor, and takes his disturbed feelings out on his family.

One day a father was asked by his 15-year-old son for an advance on his monthly allowance not yet due. He immediately went into a rage, rose from his chair, paced the floor in a fit of temper and then collapsed. He died a little later of high blood pressure. The young son for the remainder of his life felt an incurable remorse at having brought about his father's death, but the real cause went far deeper than that. The father had suffered heavy losses on recent business deals. The request for more money at such a time caused an explosion of a seething mind that would have come anyway through some other cause.

(Continued on page 89)

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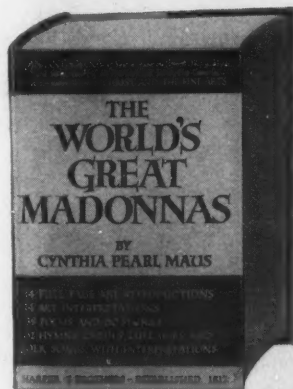
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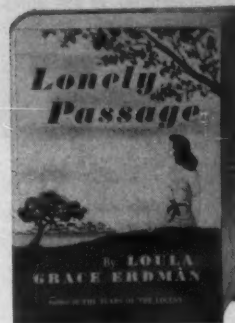
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Woman's Place
IN THE CHURCH
edited by Isabel Cornwell

ILLUSTRATOR: ISABEL DAWSON



Music Can Have Charms

IS YOUR group taking full advantage of the many wonderful things that may be accomplished with music?

A congregation who sings well and with enthusiasm helps immeasurably to create an inspiring service. Although the main reason for their fine performance may be frequent singing at group meetings and social get-togethers and a definite interest in making friends of unfamiliar hymns, the very process of learning the words and music has increased fellowship and good will in the church. This is just one of the ways in which music can enrich the activities of your church and your own woman's group. Almost any program will benefit by the addition of some form of music, and many enjoyable programs might be entirely musically worthwhile.

For a program of musical appreciation, for instance, selections may be given in concert form by a pianist, violinist or other instrumentalist, a vocalist or vocal group, an orchestra, a church choir, a community choral group, a children's or junior choir, or a combination of several groups. An important yearly feature of one town is a choral

concert by groups of several faiths and denominations. A concert can be promoted as a fund-raising project for choir robes, books, a new organ, etc. One church made a record of its very excellent choir singing their Christmas selections. Copies were sold to raise money to enlarge the church musical library and buy equipment. Perhaps your group could have a booth at the next fair with a borrowed recording machine and help folks make their own records—for a price of course.

Perhaps a special church musical program could be recorded and the records played at hospitals and for shut-ins. Records are valuable for concerts when live talent is not available. A carefully selected record program may be arranged with the cooperation of the town's music stores. Often the stores will be glad to lend a high fidelity phonograph as well as records. Or you might schedule your group's meeting to coincide with a good broadcast. An explanation of the music on the program, a description of the selections and instruments would make the music more interesting and meaningful. You can

pick records to suit the season, the anniversary of the church, to honor people or places, events or composers. Look through one of the complete record catalogs sometime. I am sure you will be surprised at the variety available and some of the interesting things offered.

Music and movies are a modern combination for fun and fellowship. Sixteen millimeter sound movies can be rented or purchased. Remember the bouncing-ball songs of silent movie days? Now your old favorites are back in sound movies, in several groups of old-time songs. Or you can get reels of Stephen Foster songs. For inspirational music in movies, there are Hymnalogues in color, with the words of well-known hymns superimposed on scenic backgrounds.

THERE are also musical travelogues of some of England's famous cathedrals with interpretive choral arrangements and symphonic background music. Still another type of film explains the instruments of the orchestra and how they combine. You will find all these and many others, including some

of Hollywood's better musical comedies, listed for sale, rent, or, in some cases, free use, in the catalog of Association Films, 347 Madison Ave., New York 17.

Singing with movies is a wonderful way to make shy folks blossom out. Those who are self-conscious of their vocal ability in a well-lighted hall, seem to lose their fear in the dark. Voices never before heard in public may not sing well, but they sing loud and with zest. For group singing without the benefit of darkness, the smart song leader sees to it that everyone is facing the same way. Then he can remind the group that the best way to improve the singing is to keep the mouth open while doing it.

OLD-FASHIONED hymn sings have always been popular. If you would like to enlarge your hymn repertoire, there's a booklet available from the National Recreation Association, 315 Fourth Ave., New York 10, for 10c. It lists twenty beautiful hymns that deserve to be sung more frequently, with notes on the origin of each. Try an all-request hymn program some time, it is fun to trade favorites.

Mrs. Lydia L. Roberts of Cambridge, Mass., wrote us about an evening of hymnology at her woman's group meeting at the Harvard Epworth Methodist Church. She was the leader of the program which featured hymns with special meaning through her life—the one her grandmother sang, the favorite bedtime hymn of her own children, her husband's favorite and so on, some done as solos, some as duets and quartets, some with audience participation. Mrs. Roberts said that many women told of happy memories stirred by these songs.

Don't always feel bound to sing the handful of songs people know by heart. You can buy song leaflets very inexpensively, or mimeograph copies of your own selecting. If you don't know where to look for material, the Co-operative Recreation Service of Delaware, Ohio, or the National Recreation Service will be glad to furnish songs suitable to your needs.

It is always fun to have occasional action songs to change the tempo of the evening. A good example is "Today is Monday." The singers are divided into seven groups, one for each day of the week; each group rises at every mention of its day, sings its own particular line concerning the food for that day and then sits down. "John Brown's Body," "Under the Spreading Chestnut Tree" are two other action songs. Rounds, catches and canons, all variations on the starting time of the melody, are fun. Sometimes you can even use different words with ludicrous effects. Another stunt is to stage a vocal combat, by singing two melodies at the same time.

Of course a clever leader can make fun with music for all to enjoy. She can have the group divided into smaller groups for whistling and humming accompaniments, or suggest singing familiar songs in a different rhythm, a feat that's easier said than done, because somehow the words keep slipping back into their old grooves. It seems almost too obvious to mention, but you really need a good, spirited pianist for group singing.

Extemporaneous instrumental numbers or shows often are surprisingly successful. Hidden talents are discovered in performers drafted to play jingle clogs, wrist bells, triangles, maracas or blocks. Don't overlook the possibilities for bedlam with a kitchen band: washboard and thimble, covers and spoons, bottles on a string, and other odd instruments. The farther removed the performers are from the cradle roll, the more amusing the concert.

Musical quizzes, guessing song titles, composers, instruments, composing new words for old tunes, are but a few of the musical stunts to be found in "Twice 55 Games with Music" (C. C. Burchard & Co., Boston, Mass.). For specific plans for musical programs, consult "Twice 55 Plus Community Songs" (Burchard).

Sometimes a group wants to put on more ambitious entertainment, like a minstrel show, or a pre-arranged "amateur night", or even an operetta.

You can obtain catalogues listing many sorts of musical entertainments for various age groups, occasions and purposes from the Eldredge Entertainment House, Franklin, Ohio; Walter H. Baker Company, 178 Tremont St., Boston 11, Mass.; Woman's Press, 600 Lexington Ave., New York, N. Y.; Abingdon-Cokesbury Press, Nashville 2, Tenn.; the Cooperative Recreation Service and the National Recreation Service, addresses given previously.

PIN MONEY PLANS

DECIDING on a money-making project for a church group is as difficult as planning a dinner menu for several hundred people. You just can't suit everyone at the same time. And once in a while you can't think of any plan at all. Mrs. A. H. Thompson's suggestion for an Experience Social solves half the problem. Her Ladies' Aid of the Methodist Episcopal Community Church used it when she lived in Wynot, Neb. Based on the Parable of the Five Talents, the scheme of investing the money of the group's treasury in its members has been successfully tried by several churches. Each person has the responsibility of increasing her five talents by her own efforts. At the end of the earning time, Mrs. Thompson says, they hold an Experience Social with refreshments—husbands welcome—and each woman tells how she earned her money.

HOW TO MAKE that money? Each person should capitalize on her own ability and personality. To stir up thoughts for money-making ideas, see a new booklet, "63 Interesting Projects for Making Money at Home," by Earl B. Shields (available by mail \$1 postpaid from Lucto Products Co., 308 W. Washington, Chicago 1). From ways to use a typewriter profitably, through chinchilla breeding and making Oriental Ming trees, this booklet gives briefly the sources for materials and supplies as well as practical information about advertising and marketing your services. Each of these sixty-three plans has possibilities for variations, and may lead you to your own private gold mine.

Speaking of gold mines, don't forget to save the valuable identifications from the packages or cartons of the products participating in the Christian Herald

LARGE QUANTITY RECIPE FILE

Chicken à la King for 200 People

Cover twenty-four 5-pound fowls or six 17-pound turkeys with boiling water; add one bunch celery, chopped; 2 pounds onions, sliced; 6 bay leaves, 2 tablespoons salt, one teaspoon pepper. Simmer over low heat until tender, about 3½ to 4 hours. Remove poultry from broth and separate meat from skin and bones. Cook broth down to measure about 23 quarts. Strain, chill and remove fat from top. Measure fat, adding butter or margarine if needed to make 3 quarts fat. Melt fat in heavy saucepan or Dutch oven, add 5 pounds mushrooms, sliced; and 2 pounds fresh chopped green pepper. Cook over low heat for 10 minutes without browning. Stir in 20 cups (5 pounds) flour, mixing thoroughly. Add 20 quarts of poultry broth, a quart at a time, stirring constantly. Then add 10 quarts hot milk and 2 quarts heavy cream. Continue cooking and stirring over low heat until thick and smooth. Add 8 4-ounce cans red pimiento, chopped; and poultry meat cut in cubes. Serve in patty shells, if desired, or on toast points.

For more popular dishes to feed 200, check the coupon on page 34 for recipes for Tomato Juice Cocktail, Jellied Vegetable Salad, Chicken or Turkey Salad, Macaroni and Cheese, Chili Con Carne.

Tea Lovers Treat



The pick
of India's famous
Darjeeling gardens.

If you cannot purchase this in your home
town—write us—P.O. Box J. S., Chicago (90)

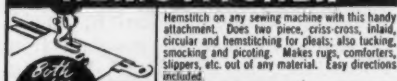


D-20

SALESWOMEN WANTED

SELL DRESS GOODS to home sewers in your
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Buckley Bros. Co., Inc., 881 B'way, New York 3, N. Y.

HEMSTITCHER



Hemstitch on any sewing machine with this handy
attachment. Does two piece, criss-cross, inlaid,
circular and hemstitching for pleats; also lacing,
smocking and picotting. Makes rugs, comforters,
slippers, etc. out of any material. Easy directions
included.



BUTTON HOLER

Makes button holes on your sewing machine in-
stead of by hand. Also darts stockings, sews
buttons, zippers; and can be used for quilting.
Sews in any direction—front, back or sideways.
SEND NO MONEY—Merely send your name,
address and pay postman \$1.00 plus postage on
arrival. Or, send \$1.00 with order, and we mail
attachments postage paid. You risk nothing. Satisfaction guaranteed or \$1.00 back.

LELANE CO. Dept. CH-39 Box 571 Kansas City 10, Mo.

Stout Women

SLIM Your Bust-Line

TRIM Your Hip-Line

FREE STYLE BOOK
Shows You How

MERELY mail coupon for
FREE 100-page Style Book.
The latest styles proportioned
by experts who KNOW how to
slenderize stout women.

The Dress pictured is of
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a big value at \$4.95. Others
\$2.98 to \$25.00. Coats from
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Please rush FREE Style Book for Stout Women (253)

Name.....

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Church Help program. If you haven't
the list of products that means cash for
your church, without added expense or
investment of money or time, check the
coupon on page 34.

BOOK AND BOOKLET REVIEW

ALL teenagers with meal problems,
whether cocoa for two or fried
chicken for the whole gang, will find the
answer in the book "Now You're Cook-
ing." The young folks will enjoy read-
ing the detailed directions in paragraphs
headed *Two Days Before the Event*,
One Day Before, *One Hour Before Any-
one Is Supposed to Arrive*, *Just Before
the Door Bursts Open*. Market lists and
the order of events are itemized in
blithe fashion, as well as the recipes
needed. Some of the affairs planned in-
clude *Lunch Before the Game*, *Porch
Party*, *Progressive Dinner Party*. This
book would make a fine Easter present
for inspiring and encouraging boys and
girls to entertain at home, in the kitchen.
(By Gosset and Elting, \$2.50 from
Westminster Press, Philadelphia.)

"Easter Wonderland" is a leaflet of
ideas for making eggs with paper, rib-
bons, lace, coins and a dozen other fancy
tricks. Some of the egg tricks can be
done by children, some you'll want to
do yourself. Suggestions for Easter
window decorations and "stained glass"
windows are also included. For a free
copy, check the coupon.

INFORMATION PLEASE

DOWN South the folks like chili at
their church suppers. Up North
it's baked beans. Out West all kinds of
burgers and kebobs are popular. We
know one church that features an an-
nual fund-raising seafood luncheon of
lobster Newburg and lobster salad. The
town attends en masse, looking forward
to the party from one year to the next.
Other church groups promote country-
side fellowship, as well as their treasury,
with strawberry festivals, picnics, etc.

What is your group's most popular
meal or unusual food project, or edible
money-making scheme? Everyone likes
to exchange menus and recipes. So
look for the popular four-star food ideas
in the July issue, and send in your own
group's ideas this month to Information
Please, Woman's Place Department.

Answers to the November question on
song parodies:

The Congregational Church of Smith
Center, Kansas, must be an open-
hearted, friendly church—the kind of
place that welcomes its members for
recreation as well as for religious in-
spiration. Mrs. W. R. Roberts, wife of
the minister, sent us her collection of
parody songs which Mr. Roberts runs
off on his mimeograph machine by the
hundred. At covered-dish suppers, out-
door meetings, get-togethers of all kinds,
the yellow song leaflets are passed out

like a dose of fun and fellowship—to be
used when needed.

At the table, for instance, guests sing
to each other to the tune of "Tipperary":

*It's a good time to get acquainted,
It's a good time to know
Who is sitting close beside you
And to smile and say, "Hello."
Good-bye lonesome feeling,
Farewell glassy stare.
Here's my hand; my name is ———
So put yours right there.*

Can you imagine a nicer way to meet
a stranger than in a song like that?
Then while the crowd waits for dessert
to be served, the following strains reach
out to the kitchen, to the tune "Where
Is My Little Dog Gone?":

*Oh where, oh where, is my appe-
tite gone,
Oh where, or where can it be?
When I came it was here,
But now it is gone,
Oh where, oh where can it be?*

Before the program proper begins,
the audience warms up the speaker to
the tune of "Farmer in the Dell":

*The worst is yet to come,
The worst is yet to come,
Wait for the speeches, folks,
The worst is yet to come.*

A favorite song for closing is sung to
the tune of "A Perfect Day":

*When we come to the end of a
busy day
And meet with a jolly crowd;
Where each one wears a friendly
smile
And grouches are not allowed,
It makes one think that it's good to
live,
To work and to sing with glee.
So here's to the bunch that's here
tonight
As guests at our party.*

Songs like these make a program
sparkle instead of just take place, make
folks remember the evening as an out-
standing affair and talk about it with
enjoyment for years after.

Mrs. Olive Bartz has planned some
song parodies for the First Baptist
Church of St. Joseph, Mich. Here are
two of her ideas, for a Hard Times
Party: To the tune of "Reuben and
Rachel":

*I believe in earnest work.
None but useless people shirk.
I'm fonder far of toil than play—
But not today—no, not today!*

*I deem life a solemn thing.
Some are prone to joke and sing.
From childish games I'll turn away—
But not today—no, not today!*

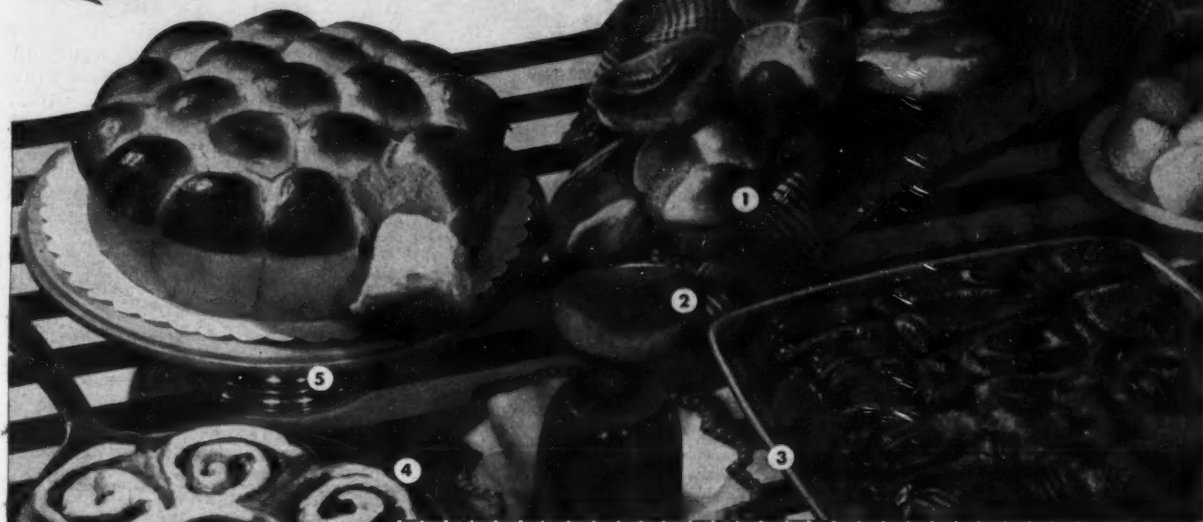
*I shall emulate the bee—
Keep my mind from nonsense free.
Not dilly-dally, nor delay—
But not today—no, not today!*

(Continued on page 34)



"One Recipe... 5 Different Rolls!"

SAYS
Betty Crocker



Betty Crocker 5 WAY Buttermilk Rolls... Faster Mixing, Faster Rising!

Perfect results assured only when Gold Medal "Kitchen-tested" Enriched Flour is used.

BASIC DOUGH

Mix together ... $\left\{ \begin{array}{l} 1 \text{ cup lukewarm thick buttermilk} \\ 1 \text{ tsp. sugar} \\ \frac{1}{4} \text{ tsp. soda} \\ 1 \text{ tsp. salt} \\ 3 \text{ tbsp. soft shortening} \end{array} \right.$

Crumble into mixture ... $\left\{ \begin{array}{l} 1 \text{ cake compressed yeast} \\ \text{or } 1 \text{ pkg. dry granular yeast} \end{array} \right.$

Stir until yeast is dissolved.

Mix in, first with spoon, then with hand ... $\left\{ \begin{array}{l} 2\frac{1}{2} \text{ to } 2\frac{3}{4} \text{ cups sifted GOLD MEDAL "Kitchen-tested" Enriched Flour, adding in 2 additions, using amount necessary to make dough easy to handle} \end{array} \right.$

Turn dough onto floured board. Cover, let stand 10 minutes to tighten up, then knead until smooth and elastic. Shape as directed below. Cover with damp cloth, let rise at 85° until double ... from 1 to 1½ hr. Bake as directed.

*If dry granular yeast is used, follow the pkg. directions. Or, add to ¼ cup lukewarm water and let stand 5 minutes without stirring. Stir thoroughly before adding to liquid mixture in recipe. Subtract the ¼ cup water from total liquid in recipe.

VARIATIONS (Use whole recipe above for each)

1. CLOVERLEAF ROLLS: Shape into 1-in. balls. Place 3 balls in each of 18 greased medium-sized muffin cups. Let rise. Bake 15 to 20 min. in mod. hot oven (400°). Makes about 1½ doz.

2. PARKERHOUSE ROLLS: Roll ¼-in. thick on lightly floured board. Cut with 2½-in. floured cookie cutter. Spread with very soft butter. Make crease with back of knife across each round ... just off center. Fold so larger half slightly overlaps. Press edges together at ends of crease. Place almost touching in greased baking pan. Let rise as above. Bake 15 to 20 min. in mod. hot oven (400°). Makes about 1½ doz.

3. CINNAMON ROLLS: Roll dough on lightly floured board into an oblong 9x12-in. Spread with 2 tbsp. softened butter. Sprinkle with mixture of ½ cup sugar and 2 tsp. cinnamon. Roll up tightly, beginning at wide side. Seal well by pinching edge of dough into roll. Cut in 12 slices, 1-in. wide. Place cut-side-up in well-greased square pan, 9x9x2-in., or 8-in. skillet. Let rise as above. Bake about 25 min. in mod. hot oven (400°). Ice tops with confectioners' sugar icing, if desired. Makes 1 doz.

4. BUTTERSCOTCH ROLLS: Proceed as for Cinnamon Rolls, but place slices in 9x9x2-in. baking pan coated with ½ cup melted butter, ½ cup brown sugar, ¼ cup pecan halves. Let rise; bake, then turn upside down immediately onto a baking sheet. Let pan stay 1 min. to allow mixture to run down over them. Makes 1 doz.

5. PAN ROLLS: Form into balls, size of large walnuts. Place close together in greased 8-in. round layer pan. Let rise. Bake about 30 min. in mod. hot oven (400°). Makes about 1½ doz.

NOTE! Do not use this recipe with Self-Rising Flour!

IMAGINE! Delicious, piping hot Buttermilk Rolls ... the 5 most popular variations ... made in a jiffy from only one "key" recipe! Says one home tester: "Best and easiest rolls I've made!"

Be sure you use Gold Medal "Kitchen-tested" Enriched Flour. This recipe was tailored, tested for Gold Medal only! America's favorite flour by nearly 2 to 1, Gold Medal gives excellent results in all types of baking—from glamorous Betty Crocker "Chiffon" cakes to light, tender rolls, pies, cookies ... everything! Get a sack today.

General Mills

"Betty Crocker" and "Kitchen-tested" are reg. trade marks of General Mills. Copr. 1948.

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By saving coupons from Gold Medal Flour and other General Mills products you can quickly own a set of handsome new Queen Bess pattern silverware. This lovely silverware is made by Oneida Community Silver-smiths in Tudor place. Coupons come with: WHEATIES, KIX, CHEERIOS, BETTY CROCKER CEREAL TRAY, GOLD

MEDAL "Kitchen-tested" ENRICHED FLOUR, SOFTASILK CAKE FLOUR, BISQUICK, BETTY CROCKER SOUPS, PYE-QUICK, CRUSTQUICK, BETTY CROCKER GINGERCAKE. Higher value coupons in larger sacks of Gold Medal Flour (see below). These coupons may be used in the Christian Herald Church Help Plan.

See page 9 for details of
CHRISTIAN HERALD CHURCH HELP PLAN



2 lb. and 5 lb. sacks, 1 coupon value; 10 lb. sack, 2 coupon value; 25 lb. sack, 10 coupon value; 50 lb. sack, 20 coupon value; 100 lb. sack, 40 coupon value.

Flavor! NUTRITION! Econom-e-e! Blue Bonnet Margarine gives "ALL 3"



Give your Children
BLUE BONNET'S
RICH NUTRITION!
No Other Spread For Bread Is
Richer In Food-Energy, In
Vitamin A The Whole Year 'Round!

Flavor! Fresh, country-sweet flavor.
BLUE BONNET is made from choice
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3 half-ounce pats of BLUE BONNET give
your family as much Food-Energy
as a medium lamb chop; as much
Vitamin A as 3 glasses of milk.

Econom-e-e! Real economy!

Just 3 half-ounce
pats of Blue Bonnet
give you:

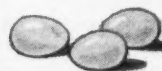
As much
FOOD-ENERGY
as a medium
lamb chop



As much
VITAMIN A
as three 8-oz.
glasses of milk



Or as much
VITAMIN A as
2 to 3 fresh eggs



PLUS Vitamin E and other food essentials!

Now! In the Amazing **YELLOW QUIK**
BAG!

Colors yellow in
2 minutes flat!



**ALSO AVAILABLE ALREADY YELLOW, READY
TO SERVE, in 1/4-lb. prints** (In States where this is permitted
by law). Costs just a few cents more to cover Federal Tax.

To the tune of "Just Before the Battle,
Mother":

Now our party time is over
And how sorry we will be
When we leave these hard-time
buddies

For our homes across the sea.
No more dress parades till Sunday—
No more begging, no more loans.
Soon we'll hit the hay and slumber—
No more work till the very next day!

HERE'S AN IDEA

YOU really don't have to scald milk
when making baked custard. Just
beat the ingredients together with a
rotary beater, pour into custard cups
and bake as usual in a pan of hot water.
... nor use baking powder in brown-
ies. Skip that extra sifting and measur-
ing by omitting leavening. They will
keep fresh longer.

... nor scald a can of evaporated milk
before whipping. Chill the milk thor-
oughly in the can. To do it quickly,
pour milk in a freezing tray and chill
until it begins to freeze around the
edges.

... nor peel mushrooms before cool-
ing. Wash, slice and cook as desired.

... nor weigh down peeled and sliced
eggplant before cooking.

... nor wait until the last minute to
make waffle batter. Mix early in the
day, fold in egg whites carefully and
chill until needed.

NEEDLEWORK PATTERN

HAS your woman's group ever con-
sidered being a mother to the choir
of your church? A mother who would
keep the choir robes in good repair,
clean and pressed, and make new ones
as needed. If your church has been bor-
rowing extra robes for special services,
just remember that every church will
be using all its robes on Easter. If you
have need of raiment you can make up
this simple pattern in black or white
material, surplice style or in the long
robe style, about eight inches from the
floor. The pattern comes with directions
for cutting to fit three adult sizes—small,
medium and large. Check the coupon
for a free pattern.

Woman's Place Dept. (3-49)
Christian Herald
27 E. 39th St., New York 16.

Please check items desired:

- ☐ Needlework Pattern, Choir Robes—
free
☐ "Easter Wonderland" leaflet—free
☐ Large Quantity File Recipes for 200
—free

For prompt reply, please enclose
stamped, self-addressed envelope with
your request.

Name..... (Please print)

Address.....

City.....State.....

ONE MAN Marshall Plan



HUNDREDS OF GRATEFUL FINNS KNOW HIM AS "UNCLE BOB"

By THORP McCLUSKY

THREE years ago, in Helsinki, Finland, Reita Laakso was becoming increasingly deaf. Widowed years before in Finland's gallant but hopeless stand against the Soviet colossus, the 47-year-old woman was heartbroken. For deafness meant that she would have to give up the task to which she had rededicated herself—welfare work. Without hearing, it would be impossible for her to go on ministering to the poor, the orphaned, the displaced persons.

Then a friend of Reita's wrote a letter to a person she had never met. The letter went to a person she called *Bob Seta* (Uncle Bob), three thousand miles across the Atlantic. Two weeks later, Reita Laakso received a small package, postmarked the Bronx, N. Y. Puzzled, she opened it. Inside was a hearing aid that had cost about \$50 in American money. Impatiently she waited while the instructions were translated to her, then she tried out the little device. It worked perfectly. Reita could hear again. Her career was saved.

In that same winter of 1945-46, when most Finns were wearing paper, the Heikkons were expecting a baby. It would be their first child, and they told a neighbor wistfully, "If we could only swaddle our first-born in cotton and wool, it would be such happiness; we would remember it all our lives." The neighbor said nothing, but went home and wrote a letter to the unknown *Bob Seta*. Again Uncle Bob responded. And, by extraordinary coincidence, the layette, complete from zipper snow-suit to downy stockings, arrived at the Heikkons the same day little Elli was born.

Who is this "Uncle Bob," benefactor to these and scores of other Finns?

Long before CARE or the Marshall Plan were even thought of, Basil Robert McAllister was running his own one-man program of aid to Finland. A gentle-voiced, almost painfully shy bank teller, he began in 1940 to send packages to a few families. And after the defeat of Germany and the lifting of the Allied blockade, his gifts increased to proportions probably unequalled by any other American of comparably modest circumstances. Postage alone, the first postwar year, cost him more than \$700. In twenty-four months he sent 600

packages, totaling in excess of three tons.

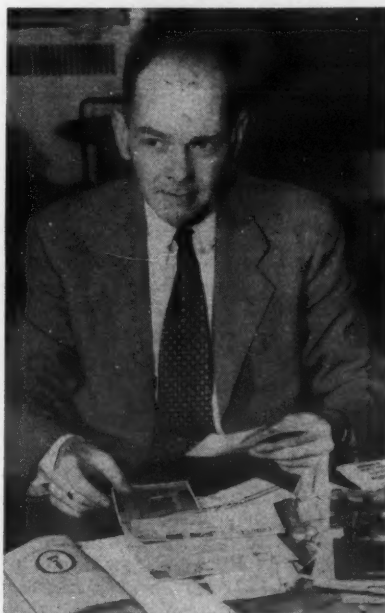
Over those terrible years, McAllister sent, completely on his own, over 300 pairs of shoes, 80 dozen sets of underwear, thousands of tins and packages of food, 300 cartons of spices, two gross of shoelaces, and more than \$50 worth of household thread. These are a few bulk quantities he remembers quickly; others he's vague about. "I never tried to keep track," he says.

But because Finland needed everything, he sent everything—blankets, sheets, overcoats, textiles, dress materials, needles. Medical and sanitary supplies included bandages, adhesive tape, cotton, antiseptics, aspirin, toothbrushes and toothpaste, cod-liver oil, vitamins, combs, soap. He even sent seeds. The total value ran into thousands of dollars.

HOW did this one-man Marshall Plan do it? And why?

By conventional standards, Bob McAllister is a poor man. His bank salary is \$50 a week, which he augments by another \$25 he receives from a nearby hospital for nightwork as bookkeeper. Without close family ties, he lives alone in a modest but comfortable one-room-and-kitchenette apartment. He cooks all his meals, walks to and from his two jobs.

But though he exhausted his savings, surrendered his "E" bonds, and lived like a Spartan to aid his Finnish families, this slender, slightly balding, practical idealist of 43 feels richer today than most millionaires. "Money?" he asks slowly. "Somehow, when you work around money all your life, as I have, it loses its value. You don't think of it as money any more, only as a symbol



"Uncle Bob" McAllister reads the thank-you mail from Finnish families to whom he has sent necessities.



**Already Sold Two Articles,
Halfway Through Course**
"As I enter the last half of my training, I know I have gained in knowledge and confidence far more than the tuition price. Two feature articles I submitted to the Boston Post have been accepted. My suggestion to all would-be writers is 'Learn to write the right way, through N.I.A.'"
—Mrs. Miriam A. Hayes, Savannah Beach, Ga.

How do you KNOW you can't WRITE?

Have you ever tried?

Have you ever attempted even the least bit of training, under competent guidance?

Or have you been sitting back, as it is so easy to do, waiting for the day to come when you will awaken, all of a sudden, to the discovery, "I am a writer"?

If the latter course is the one of your choosing, you probably never will write. Lawyers must be law clerks. Doctors must be internes. We all know that, in our time, the egg does come before the chicken.

It is seldom that anyone becomes a writer until he (or she) has been writing for some time. That is why so many authors and writers spring up out of the newspaper business. The day-to-day necessity of writing—of gathering material about which to write—develops their talent, their insight, their background and their confidence as nothing else could.

That is why the Newspaper Institute of America bases its writing instruction on journalism—continuous writing—the training that has produced so many successful authors.

Learn to write by writing

NEWSPAPER Institute training is based on the New York Copy Desk Method. It starts and keeps you writing in your own home, on your own time. Week by week you receive actual assignments, just as if you were right at work on a great metropolitan daily. Your writing is individually corrected and constructively criticized. Thoroughly experienced, practical, active writers are responsible for this instruction. Under such sympathetic guidance, you will find that (instead of vainly trying to copy someone else's writing tricks) you are rapidly developing your own distinctive, self-flavored style—undergoing an experience that has a thrill to it and which at the same time develops in you the power to make your feelings articulate.

Many people who should be writing become awe-struck by fabulous stories about millionaire authors, and, therefore, give little thought to the \$25, \$50 and \$100 or more that can often be earned for material that takes little time to write—stories, articles on homemaking, fashions, religion, travel, gardening, local and club activities, business, hobbies, decorating, etc.—things that can easily be turned out in leisure hours, and often on the impulse of the moment.

A chance to test yourself FREE!

Our unique Writing Aptitude Test tells whether you possess the fundamental qualities necessary to successful writing—acute observation, dramatic instinct, creative imagination, etc. You'll enjoy taking this test. The coupon will bring it, without obligation. Newspaper Institute of America, One Park Avenue, New York 16, N. Y. (Founded 1925)

VETERANS:
THIS COURSE
APPROVED FOR
VETERANS'
TRAINING

Free

Newspaper Institute of America,
One Park Avenue, New York 16, N. Y.
Send me, without cost or obligation, your
free Writing Aptitude Test and further information
about writing for profit as promised in
Christian Herald, March.

Mr. _____
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Address _____
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will call on you.) 24-C-369

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of what you can do for people. My friends ask me why don't I worry more about my old age? I say let that take care of itself: I'm not worrying about my old age when kids in Finland have rickets."

Bob Seta's adventure in international brotherhood began in 1939, when he bought a season ticket to the New York World's Fair and fell in love with the Finnish Pavilion. "Like many Americans, I had always admired the Finns for their democracy, modesty, courage, cleanliness, progressiveness, decency. I knew they were the only nation which had never defaulted on its war debt to the United States. Meeting them, studying their exhibits, made it all come alive. I bought books on Finland, studied their economy and way of life—and pretty soon I was spending almost every night at the Finnish Pavilion, helping out around there."

WHEN the Soviet-Finnish war broke out, some of McAllister's new-found friends returned to Finland. But they kept corresponding with him, and presently he began to learn of tragic needs—always somebody else's need, never the writer's! Marja-Liisa Jarvi wrote apologetically that her 90-year-old great-great-grandmother needed ampules of liver extract; Bob McAllister sent them via air mail. Hilja Halmi wrote timidly that her 3-year-old niece was praying for a doll that she could wash, a rubber ball, and colored crayons; Uncle Bob sent these little things. And always there were the growing shortages of the essentials of life itself.

Though war stopped his packages, it never stopped his correspondence. All through the years of conflict, he continued to receive a trickle of letters—passed by the German, British, and U. S. censors alike.

With the defeat of Germany, McAllister started literally pouring packages to Finland. His cartons were arriving long before the U. S. restored postal service with the little nation that had officially but never actually been our enemy. They got there by the simple device of sending them first to Sweden, where a friend readdressed them, added Swedish postage, and shipped them along.

Finland by 1943 was a "have-not" nation in almost everything but wood and paper. During that winter, when the potato crop froze, the entire population had subsisted on turnips. No wonder that McAllister's list of families grew rapidly! He had to make every dollar, every hour that was his own, do the work of five. He bought cardboard cartons by the gross, saving from seven to fifteen cents on each carton. Wrapping paper he purchased by the pound, twine by the roll. Night after night he spent alone in his little apartment, packing and wrapping parcels and weighing them on a small postal

scale he'd borrowed. He delivered them by the armful to the post office with the postage already on, and it got so the clerks didn't even bother to check the weights before canceling the stamps; his postage was always right.

Though the U. S. itself was still feeling many shortages, he managed to get things you or I couldn't buy. A bank teller has many acquaintances in business, and McAllister used them for all they were worth. From a shoe factory, he bought salesmen's samples—one of a kind. They went to Finnish war veterans who'd lost a foot. He purchased other shoes at auction. He bought "mixed pairs"—what difference did it make if they didn't match in style or color, so long as they fitted and could be dyed? "One little girl wore one brown and one black shoe to school, and the kids razzed her," he recalls. "But she said defiantly, 'These are the best shoes in the world; they come from America.' The next day, two of her little schoolmates showed up—each wearing one black and one brown-dyed shoe." He bought rebuilt government-surplus shoes, and gave 164 pairs to the American Friends Service to send to north Finland, since all of his correspondents were in the south. And when he couldn't supply the right shoes any other way, he bought inexpensive, new shoes in the stores. He sent heels, cobbler's thread and nails.

One merchant sold him a gross of snowsuits at a low price; he kept eight outfits for his Finnish children and turned the others over to a relief agency at cost. He bought "seconds," odd lots, bankrupt stocks. He was always scouting around for bargains.

"My grocer friends," he grins, got so they'd tip me off when they expected a case of this or that. Some of them, afraid that the customers might start a riot if they knew what I was getting, disguised the stuff by transferring it to different cartons and smuggling it out of the store to me."

OTHERS, learning of what McAllister was doing, pitched in and helped. He received a scattering of gifts from friends, church groups, social and relief organizations he'd worked with; he sent all these things along. Seventy-five-year-old Mary Allen, colored cook at the hospital where he works nights, "rendered" forty pounds of soap; the nurses and staff contributed dresses, coats, blouses, slips, stockings. Everything went to Finland.

The letters from Finland began to pile up: "I received your very wonderful parcel yesterday and the opening of it was like Christmas." . . . "Your kindness in sending one parcel after another to me and my sister is such abundant goodness" . . . "May God Almighty take care of you, our unknown friend in the far west . . ." Uncle Bob spent hundreds of hours answering them.

Now he knew why they called him **Bob Seta**. So many of the kids, wearing clothes he had sent, had been told "You must have a rich uncle in America," that the nickname just stuck and grew.

Gradually the letters took an insistent turn that revealed an organized plan. "We wish to meet you," they all said. "We would all come to America to visit you if we could, but we are many and you are one. Come and visit us in Finland; we will pay everything. All is arranged."

That was over a year ago. But **Bob Seta** reluctantly refused. "They were still too short of everything; it would have meant real hardship." This year, however, a friend in Sweden who could afford to pay the costs offered to finance the plane fare. And **Bob Seta** went.

HE traveled light. Most of his baggage consisted of 300 lollipops and as many hair ribbons for his beloved kids. No ambassador was ever more royally welcomed. In Helsinki, on August 19, he was greeted by a delegation of children who presented him with bouquets of flowers and recited in English, "How do you do, Uncle Bob. Welcome to Finland!" Forty news correspondents were waiting to meet him at the Hotel Kamp, and the story of **Bob Seta** appeared in every newspaper in Finland and most of those throughout Scandinavia.

Everywhere he went, it was as though Santa Claus had come to visit. He traveled by train, bus, boat, automobile and afoot—and at each village the children were waiting. In one town, five small fry gravely presented him with a group photograph they had had taken of themselves. To buy it, they had pooled their combined savings of months—about 100 *markka* (75¢).

In another village, two little girls gave him a bag containing three green apples. Ceremoniously he accepted the gift, returned two apples, and the three ate them together. In still a different town, he met an orphan child he'd just sent a \$34 outfit—complete from shoes to hat. In the midst of the greeting the child looked heavenward, tears in her eyes. "I prayed that Daddy and Mama could see this," she said.

Everywhere he went there was feasting and music. All the neighbors who had shared in the coffee and sugar and thread and medicines came to look upon and thank **Bob Seta**. He slept in the best bed. His money was worthless.

Twenty-one days later he was back in Helsinki, after having visited thirteen towns to which his benefactions had come.

That last night in Helsinki was the greatest feast of all. Families came from great distances, and important dignitaries spoke. In the midst of the rejoicing, **Bob Seta** drew the chairman of the feast aside. "Here are the traveler's checks I brought with me

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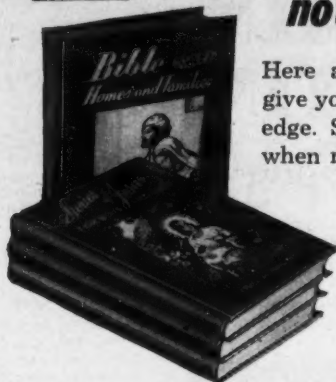
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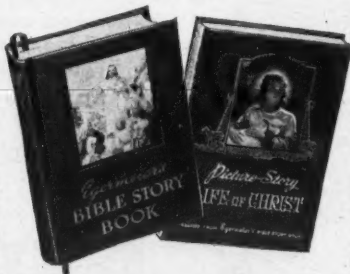
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from America," he said. "Use them to pay for this dinner." The man nodded understandingly. Aside from one other check he'd turned over to the Finnish Red Cross, it was the only money Uncle Bob spent in Finland.

He left with a hundred invitations to "Come back next year, any year." All over south Finland he's already a very real legend; anywhere he chooses to go, doors will always be open to him. "Perhaps I'll go back again next year," he says gravely.

Back in the U. S. he found himself somewhat of a celebrity. *Time* and other magazines and newspapers published accounts of his "one-man Marshall Plan" and his visit to Finland. And folks everywhere began to ask: Why did a poor man, himself struggling to keep going, do so much for people he'd never even seen?

Part of the answer lies in the fact that Basil McAllister is a man of profound humanitarianism and deep religious conviction—the kind that transcends sect or nation. He prefers to practice Christianity, rather than talk it.

Still another reason lies in that fact that he was—and still is—basically a lonely man. He has no family. But his Finns became one great family to which he could belong. Each one was a real person, a name, a face, that he grew to know. "Each time I sent something to Paavo Korhonen or Senia Mustanen I could actually see Paavo or Senia receiving those things, using them, dividing them with friends and neighbors. I wasn't a stranger. I was one of them."

SO now Uncle Bob has a family at last—a very large family with scores of brothers and sisters-in-law and nephews and nieces. He has given them greatly of himself, but he has also received far more in return. Look around his apartment and you will see how much they love him. Here is a letter signed by Jan Sibelius, the great Finnish composer. There hangs an etching of the home of Runeberg—Finland's epic poet. The place is a treasure trove of gifts from his Finnish "relatives"—books, statuettes, wood-carvings, porcelains, pictures, a hand-woven *ryijy* or wall-rug with rich, exotic colors. On a little table stand two tall, intricately carved candlesticks, gift of an entire village. They bear the words: *May your Christmas candles shine brighter than ever before! With heartfelt thanks and best wishes.*

That's the kind of international affection this suspicion-torn world needs more of! And Uncle Bob is doing his bit to break down suspicion and misunderstanding, and to create real brotherhood between nations. Basil McAllister has a one-man Marshall Plan that all the world might well study and use as a model!

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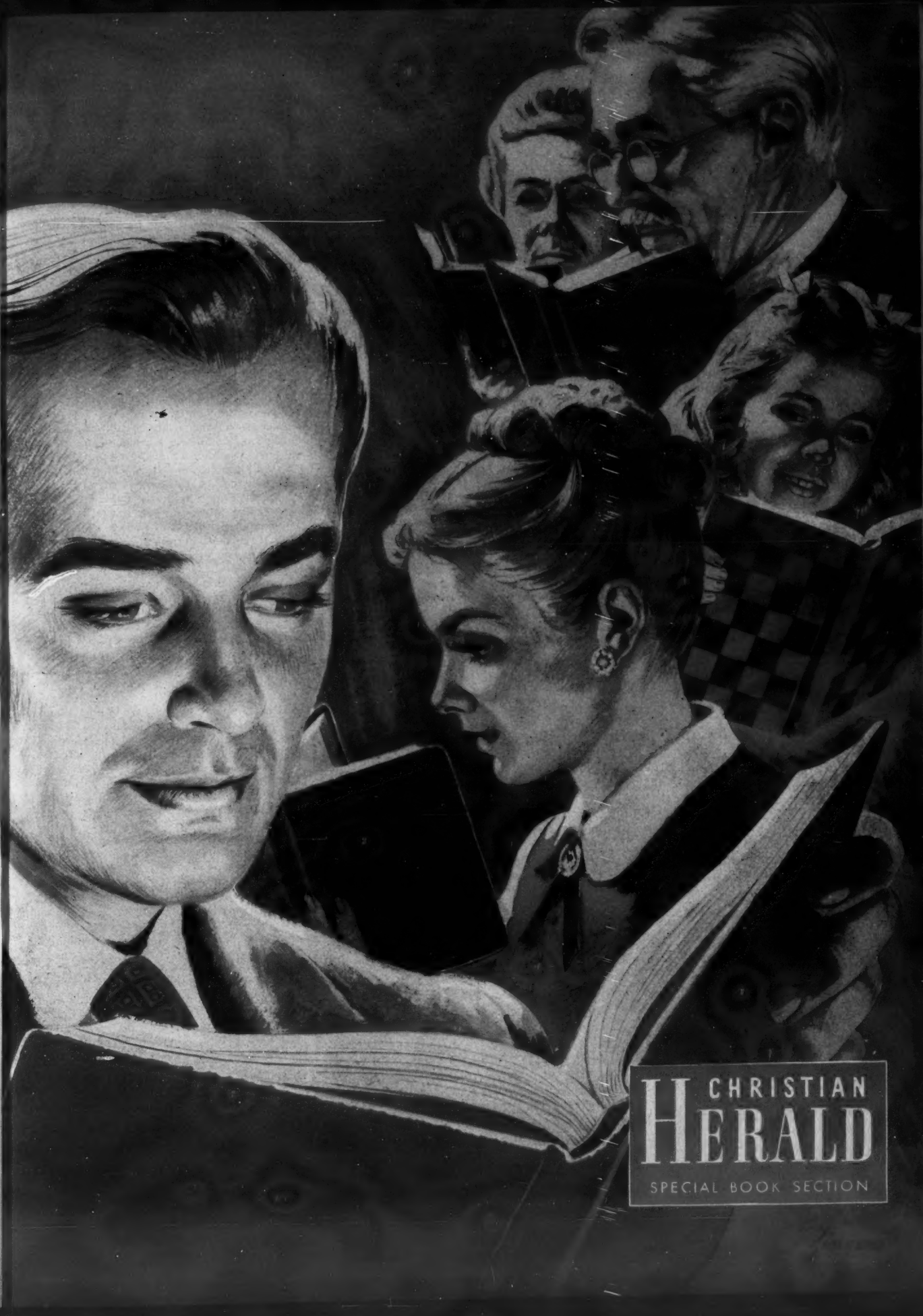
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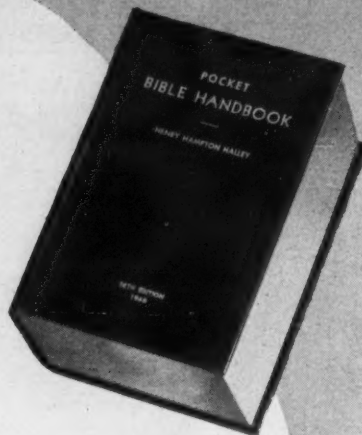
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Browsing Around

BY CHARLES HANSON TOWNE

IN a great many bookshops the proprietors nowadays encourage people to browse around, with no obligation or pressure to buy. The result is that often a mere browser becomes a permanent customer. He finds many an old edition which he is glad to have rediscovered, or some new volume that has been highly recommended by the most trustworthy critics. It is like playing a game with one's self, and the rewards are well worth while.

Which, for some reason, reminds me that I once knew a dear old lady who loved to read recipes in every cookbook she could find. She literally smacked her lips over the pages. She was a browser, you see; and she communicated her enthusiasm to her entire family. Then, one day, they heard her murmuring "Rubbish!" and looked up in time to see her toss the book she was reading across the room.

What had happened was that she had become fed up by some very expensive recipes, offered by a great French chef, which were unsuitable, my friend thought, in a modest American kitchen. And then and there she determined to write a cookbook of her own for the housewives of simple tastes. "I got mad," she told me, "at folderol and fancy sauces." Her protest was a book of easy-to-prepare dishes—and, believe me or not, her common-sense menus outsold half the cookbooks she had been reading, and she made a tidy income from what she laughingly called her "doughnut-and-coffee paragraphs." The family could no longer smile tolerantly at her when they saw her royalty checks floating in; and, when they found themselves in financial difficulties, it was Grandma who paid off the mortgage on their house and still had a neat surplus left.

Then there was my friend Mrs. H., who loved to browse in anthologies. She had had a serious rift with a long-time friend, and she happened, under that word "friend," to find many glowing passages from the poets that made her not a little ashamed of herself for having allowed a foolish quarrel to separate her from a woman whom she truly had admired and respected. A year had passed without a word's being exchanged with Edith, and she saw now why the days had seemed so drab. Why had she not remembered what Emerson had written long ago? "O friend, my bosom said, through thee alone the sky is arched, through thee the rose is red."

Many times Mrs. H. had read those lines at school and she wondered why she had forgotten them; just as she had forgotten a line of George Eliot's: "Best friend, my well-spring in the wilderness!" There were dozens of other tributes to the glory and beauty of friendship; but these two alone were enough to cause Mrs. H. to call upon the Edith she had neglected; and the latter met her more than half way.

If she hadn't browsed that afternoon in her beloved anthology, Mrs. H. would have gone on living in a little wilderness instead of in a garden of beauty and delight.

Browsing is a profitable habit—for both the customer and the bookseller. Try it!



PHOTO BY EDWARD STEICHEN

THE FAITH OF Carl Sandburg

In his latest work, "Remembrance Rock," are reflected the "far lights and tall rainbows" guiding the soul of this great poet-biographer

By INEZ WHITELEY FOSTER

WHEN Paganini, famous violinist and composer, was asked to explain his secret of success, he is said to have answered: "Toil, solitude and prayer." These three form a work pattern Carl Sandburg also knows well. Years of back-breaking toil, patient solitude and heart-uttered prayer have surrounded nearly everything Sandburg has accomplished.

Celebrated as one of this country's most outstanding poets and one of the great biographers of all time, this tall man in the field of letters has been widely heralded not only for his stirring literary portraits of the American scene, but also for his vigorous championship of the common man.

Last fall, after five years of herculean effort, he completed "Remembrance Rock," saga of this country's struggles and forward march from the time of the early New England settlers to present-day confusions and those to come. In this work Mr. Sandburg reiterates his own great faith in the American democracy and his unshakable belief in our national ability to survive, whatever crises we may yet be called upon to pass through.

For over two years now, he has been living at his new home, Connemara, in the Western North Carolina mountains. A large, white-porticoed house, Connemara looks straight across a pine-dotted valley to the distant Craggies and Mt. Mitchell, tallest peak in Eastern America. All his life Carl Sandburg has fixed his eyes on some high peak of achievement. Like Lincoln, he too was a "wilderness boy who found far lights and tall rainbows to live by." Always, from the very beginning, his poet's quest has been a spiritual search, a "Whence came thou, oh man, and whither goest thou?" Through nearly all of his poems (particularly "The People, Yes"—his own favorite of all his works) runs an overtone of the earthly aloneness, the spiritward journey of the ordinary man.

Like Lincoln also, Sandburg, whenever he gets into a tight personal corner, falls to his own mental knees in prayer, for he knows that "there is no place else to go."

Almost more than any other present-day writer, Carl Sandburg has put into unforgettable verse and prose the voiceless feelings of the "little people," the oppressed, uncounted thousands who work long hours in little jobs and at little wages. Throughout most of his poems, there rings his own hope of their

freedom from bondage, a better world for his brother man to share.

Sandburg would no doubt be surprised if anyone compared him to the Singer of Psalms. Yet in his continual quest for the realities of man's existence, he lives very close to the world of the Bible. As he sits on the porch at Connemara nowadays for a brief few minutes' rest between stints, he looks across at the mountains and invariably is reminded of the Psalmist who lifted his eyes unto the hills. (Cont'd on page 46)



WIDE WORLD

The famed American troubadour reads to his grandchildren.

For Lenten Meditation . . .



TAKE UP THY CROSS

By ARNDT L. HALVORSON

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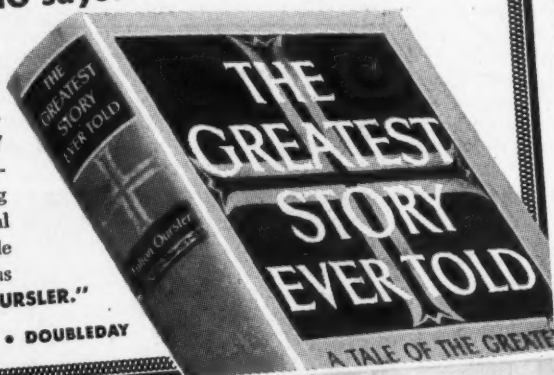
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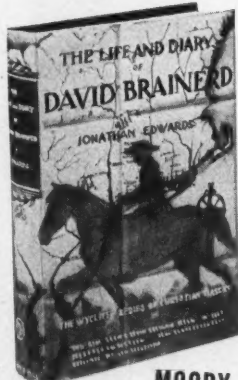
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THE New Books

by DANIEL A. POLING

TO THE SWIFT, by Ann Hawkins
(Harper, 304 pp., \$2.75).

THIS novel recreates for us the Pony Express. Across the pages gallop the horses and ride the men who bridged a continent from the Missouri to the Pacific. There is an epic that stands alone in the winning of the West. The horses were as unique and individual as the men who rode them, and Ann Hawkins has recaptured for us the mood and mettle of both horses and men. Sierra Dave, the hero of this novel, was an express agent who was mortally feared by the bad men of his time. How in spite of himself he achieved the reputation of being a killer goes to the heart of things in this vivid and dramatic story. He is unique in Western fiction, hard as nails, tender with his sister, loyal to a friendship, utterly unafraid and completely convincing. Here is history made to live again in fiction. Sierra's comrades and enemies are a balanced company among whom the good, bad and indifferent make a composite of human passion that travels all the distance between the love song of a radiant girl and an evil purpose growing steadily in a killer's heart. The author's descriptive powers are exceptional. The High Sierras with their towering forests, their lakes and streams are the setting for this vital story.

THE UNIVERSE AND DR. EINSTEIN,
by Lincoln Barnett with a foreword by
Albert Einstein (William Sloane, 127 pp.,
\$2.50).

IN this definitely inspired volume, science becomes both reverent and (to the layman) understandable. That last needs qualification. Within these pages the layman begins at last to know that he can never know the ultimate mystery and why! Significant of the spirit in which this absorbing book is written are the closing words: "... He [man] finds barriers on every side and can perhaps but marvel as St. Paul did 1900 years ago that 'the world was created by the word of God so that what is seen was made out of things which do not appear.'" Much earlier in the volume I find these significant words: "Modern physicists who prefer to solve their problems without recourse to God (although this seems to become more difficult all the time) . . ." Albert Einstein himself writes the foreword and gives Lincoln Barnett's book the scientific accolade saying, "A valuable contribution to popular scientific writing." Einstein also answers the charge that

he himself is materialistic, while he demolishes the other charge that he is an atheist. My review cannot be long enough to include the Einstein statements, but they should be read by the serious religionists of every faith. This volume is destined, I believe, to be a best-seller in the non-fiction field and a permanent contribution to the library of science and religion. For me it has been an experience in sheer reading enjoyment that I shall now quickly repeat.

GREAT WRITERS OF THE WORLD:
SAINT PAUL, by Robert Sencourt (Sheed & Ward, 378 pp., \$3.50).

THE third in a distinguished series is this life of Saint Paul with an account of his Epistles. It is dynamic, reverential and also realistic. The approach is new and in much the same spirit as a comparable authority might approach the life of Wendell Phillips or Daniel Webster or Nathaniel Hawthorne. On these pages Saint Paul meets the test of literary excellency and emerges as an all-time master of human speech. Weighing his literary product, the 13th chapter of I Corinthians is named "the most famous and the most admired . . . almost but not entirely faultless from point of style." Paul's logic is described as "ruthless" in demolishing the arguments of those who denied the Resurrection. Primarily however the volume is a biography, a biography perhaps unique in that it makes the Christian religion so "exciting" that the reader is inevitably inspired to seek God as He is found in Jesus Christ.

JESUS, SON OF MAN, by George S. Duncan (Macmillan, 290 pp., \$3.50).

INTELLECTUALLY this is a sound book, a book of height and depth. Also it is a book that warms the heart and feeds the soul. In these two qualities is the tremendous significance and timeliness of the volume. The author believes that what Jesus did for His followers that was unique was to give them an abiding sense of the presence and power of God. And he writes, "It may be that New Testament teaching on the reality of the Holy Spirit . . . is far more truly in accord with the mind of Jesus than the unbalanced expectation that the Messianic Jesus was soon to appear in 'apocalyptic splendor.'" As to the Resurrection, the author affirms, "This certainty of the disciples that their Master had been raised from the dead is at once the most unchallengeable and the most important fact in the situation." The book concludes, "We are men under authority. Jesus is our Lord."

BE GLAD YOU'RE A PROTESTANT!
by Harry C. Munro (Bethany Press, 138 pp., \$1.50).

DEALING with what is perhaps the most difficult subject in the whole field of public discussion, this book is specific, constructive and dynamic without a single word of intolerance. Certainly it is Protestant, but in no negative sense is it anti-Catholic. Its spirit is suggested by these words in the chapter dealing with the reformation within the Roman Catholic Church: "It is unfair to judge the Roman Catholic Church today by these abuses of the 16th Century. . . . Roman Catholics believed that it was better to work from

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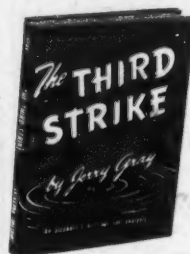
by Zeno Wall
"I most heartily commend this book to the brethren of the ministry everywhere. It should be in every pastor's library."—Dr. I. L. Yearby, pastor, Trinity Baptist Church, Oklahoma City, Okla.

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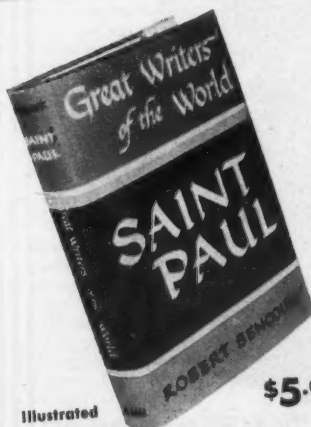
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within and not break the historical continuity." At the same time the author gives to Protestants and particularly to youthful Protestants the reasons for, the philosophy of and the challenge to, their Protestant heritage and loyalty. He goes to the heart of the case he presents in this sentence: "Unity of the true Church of Christ is spiritual rather than organizational, it is unity in Christ, not in an institution." The book is arranged for class study. The questions and answers at the close of each chapter are in self-analysis form. However, "Be Glad You're a Protestant!" is a book for general reading.

BOOKS IN BRIEF

LINCOLN AND THE BIBLE, by Clarence E. MacCartney (Abingdon-Cokesbury, 96 pp., \$1.25). A distinguished clergyman has packed into the pages of this little book Lincoln's memorable moments with the Bible. Lincoln's use of the Scriptures reveals more than his knowledge of its words—reveals Lincoln himself at his immortal best.

WHY DO CHRISTIANS SUFFER? by Anthony Zeoli (Van Kampen, 168 pp., \$2). This author has his answer documented

scripturally and with an outline at the beginning that gives you the one, two, three particulars.

THE FAMILY ON GRAMERCY PARK, by Henry Noble MacCracken (Scribner's, 213 pp., \$2.75). I met Henry Noble MacCracken when he was at the top of his career at Vassar—frankly I wouldn't have believed it! I wish that he had been a member of my gang when we were being pushed all over Stevens Addition in Portland, Oregon, a few years after he got through attacking from the rear in the Gramercy Park section of Manhattan! The distinguished college president, publicist and interfaith leader never drew his punches then and hasn't since. Definitely his retirement deceives no one but himself. Grand reading for any age.

ST. CHARLES OF TOPEKA, by Charles W. Helsley (Sunshine Press, 96 pp., \$2.50). Up to now this is the final chapter in the glorious life of Charles M. Sheldon—the 20th-Century St. Charles of our CHRISTIAN HERALD family and indeed of all the world that knew the blessed man. The life of the immortal clergyman, author, publicist and advocate of peace is told in brief, but vividly. Here is a companion volume for all that Dr. Sheldon wrote and a "must" book for the American Christian library.

BROADMAN COMMENTS, by R. Paul Caudill (Broadman Press, 472 pp., \$2.00). The author, a distinguished pastor already widely known in the field of Sunday-school notes and because of his columns in denominational publications, makes his bow as the writer of "Broadman Comments." I find here a composite of scholarship, consecration and reverence.

HIGH TOWERS, by Thomas B. Costain (Doubleday, 403 pp., \$3). This author is my choice for the top of the flight among all the writers of romantic historic novels. He chooses now the fabulous Le Moyne family of Montreal—the ten sons who were the heroes of French Canada, two of whom found and founded the city of New Orleans. Courage and faith walk with love and religious fervor. No volume in any year will be more realistic, but you may wrap it up for your adolescent daughter or son with perfect confidence.

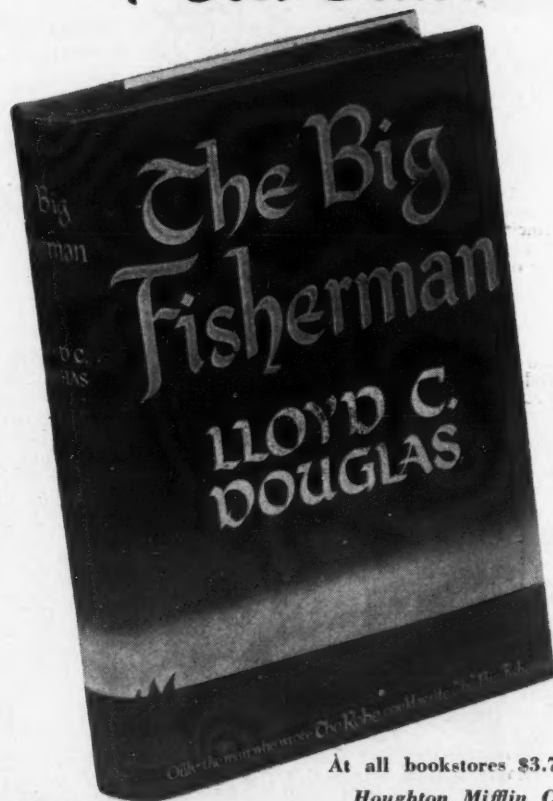
NO PLACE TO HIDE, by David Bradley (Little, Brown, 182 pp., \$2). The author of this terrifying but challenging book is an evangelist. Definitely he has a sense of mission. He does not consent to indifference and he at least has done his full part to warn his generation of things to come if we do not redeem the time. The truth between these backs constitutes a warning no one of us can afford to ignore. Only truth can make us free and a distinguished scientist has given us the truth in unadulterated form.

LAND OF MILK AND HONEY, by W. L. White (Harcourt, Brace, 312 pp., \$3). The author of "Journey For Margaret" and other delightful books has done something quite different in the field of "understanding Russia." This young Russian who broke through into another world, who escaped from the strangest enslavement of body and mind that humanity has ever known, tells his tale through W. L. White with rare

★ "We are grateful for the felicitous prose, the reverence and veracity, the tempered sensitiveness with which the author unfolds the story of the most human of all of the apostles.

In *The Big Fisherman* is rich prose, carefully matured before it was written down. Even more than this, it is prose that strikes upon the spirit like music. No writer could hope for a finer fusion of the priestly and the literary than this." — *Philadelphia Inquirer*

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discrimination. There is warmth and vividness of detail; particulars capture the imagination. There is the record of how the war looked and felt to the Russian soldier, and at last a young man's acceptance of the American way of life with all its contradictions but against all that Russia had to offer.

ARNOLD'S 1949 PRACTICAL COMMENTARY, by B. L. Olmstead (*Light & Life Press*, 235pp., \$1.50). One of the very best commentaries on the International Sunday School Lessons. Editorially it is a compact volume and evangelically it is always vital and dynamic.

A GUIDE TO THE GOSPELS, by W. Graham Scroggie (*Pickering & Inglis*, 664 pp., \$10). The goal of this volume (which is reached), is first to present the background and origin of the Gospels, second to set forth in detail the materials which constitute the four books, third to explain and expound those materials of major importance which comprise the timeless story. Here is a handbook faithful in its scholarship but always evangelical and faithful to the divine origins.

CHEAPER BY THE DOZEN, by Frank B. Gilbreth, Jr., and Ernestine Gilbreth Carey (*Crowell*, 237 pp., \$3). A rollicking, poignant story of a family that had everything—including twelve children—told by two of the kids. Here is a sister-brother collaboration that is unbeatable. There has never been anything like it before, but long ago there should have been. If "Dad had enough gall to be divided three parts," and he did, then Mother was the most courageous female of her age. Anticipating votes taken in the United Nations with member states "abstaining," there were times when Mother discreetly abstained when the issue was joined between Dad and his six daughters and six sons. The distinguished father, famous in the field of scientific factory management and in other fields too, held firmly to the opinion that "any pet which didn't lay eggs was an extravagance that a man with twelve children could ill afford." The vote, however, was 12 to 1 against him, with Mother "abstaining," and so the dog was added to the general bedlam. This Gilbreth family was as democratic as a New England town meeting and noisier. That birth-control chapter is a classic of its kind. Don't read this if you have weak sides. Too bad that there is a miserable and utterly inexcusable slap at the Protestant Church that would make this book an offense to millions of Americans. Even if Dad actually said and did it, "it" should have been left out with all the rest that was omitted.

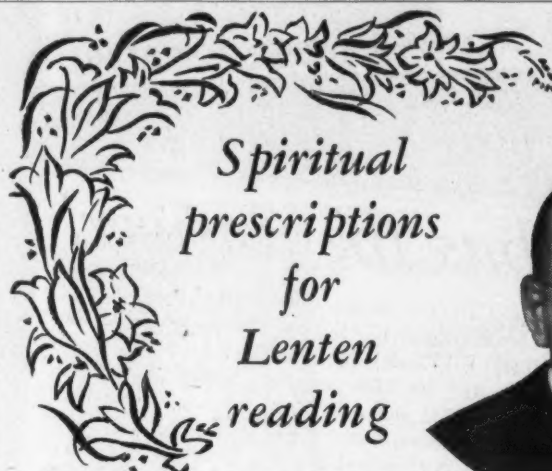
LITERARY HISTORY OF THE UNITED STATES, edited by Robert E. Spiller, Willard Thorp, Thomas H. Johnson, Henry Seidel Canby (*Macmillan*, 3 vols., 2875 pp., \$20). Here in three volumes you will find what the title declares. Four distinguished scholars, given leaves of absence to perform their vast task, were assisted by forty-eight other distinguished writers in many fields. The history itself is at once objective on a vast scale and personally dynamic. There is a complete critical record of American literature and its makers which begins with the earliest known fragments relating to the New World and concludes with the complex flowering of our 20th-century culture. Inevitably there are omissions, and for this reviewer at least, some of the omissions seem to be without excuse.

For instance, why is not Robert Sherwood, already among the immortals, among these great names? Why too has the literature of modern religion been almost entirely ignored? By just about every test Harry Emerson Fosdick belongs, and by a good many tests surely Lloyd Douglas and Charles M. Sheldon should be included. I am unhappy about the many omissions.

GUIDEPOSTS, edited by Norman Vincent Peale, (*Prentice-Hall*, 255 pp., \$1.95). Edited by Norman Vincent Peale, himself the author of one of the year's best-sellers in the non-fiction field ("A Guide for Confident Living"), this very attractive book brings together the most inspiring and dynamic personal messages of inspiration and faith printed in *Guideposts*, the unique monthly series for human help and interest.

PETER SALT by James P. Gardner (*Bruce Humphries*, 374 pps., \$3.00). A thoroughly wholesome and down-to-the-emotional-grass-roots novel. The hero of this fine story has character and faith along with all the human emotions. Unmistakably, the author is an idealist who knows that his idealism must live with men, women and children today.

THE YEARS AFTER 50, by Dr. Wingate Johnson (*Whittlesey*, 153 pp., \$2.50). Perhaps if the ancient Spaniard, Ponce de Leon, had run across this book, he would not have traveled so far to search in vain for the Fountain of Eternal Youth. Here is no fountain, but here is a wealth of valuable information for men who would conquer their years and live dynamically beyond their half-century.



Spiritual prescriptions for Lenten reading



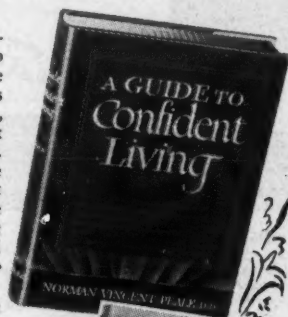
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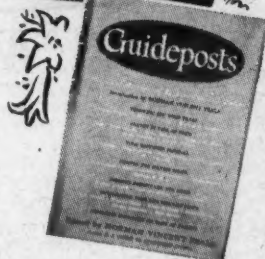
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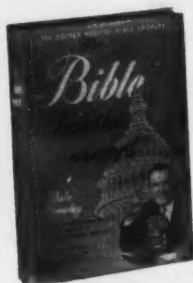
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by Jack Finegan

FAITH OF CARL SANDBURG

(Continued from page 41)

There is an almost biblical cadence in his own speech. Though he is reticent about his personal religion and does not preach or talk down to those around him, as he talks one knows definitely that his stress on the value of things unseen stems from great spiritual qualities within the man himself.

He expressed many of his personal beliefs in a speech he made at Madison Square Garden in 1941, titled "The Dream That Holds Us." In part, he said:

"The dream that holds us will never come true to a perfect finish. The Man of Galilee once told His fellow fishermen: 'Be ye therefore perfect,' knowing well that they could never be perfect; but knowing that they would go farther and find more peculiar treasures if they dreamed and tried to reach a perfect finish."

Among Mr. Sandburg's own favorite Bible passages are parts of the Psalms, certain pages from Ecclesiastes and the Book of Job, the Sermon on the Mount. Of all the critical reviews of "Remembrance Rock," the one which pleased him most was written by Lewis Gannett of the New York *Herald Tribune*, in which Mr. Gannett said that, more than anything else, the book made him think of a sermon. Carl Sandburg liked that very much.

Sandburg's mother always wanted him to be a preacher, and, for a while in his earlier days, he was tempted to go into the ministry. As a result of his fame as an author-lecturer, one of the experiences he enjoys most, is the opportunity he has had to stand in famous churches and chapels all over the country.

It was a church-related college which gave him his first chance as a college lecturer. Cornell College, Iowa, gave him not only a heart-warming welcome but also a \$100 fee and an enormous amount it seemed to him then. The students' reception of his poetry-reading and folk-song singing, accompanied on his old "git-tar," was so genuinely enthusiastic that ever since then, regardless of how tempting the offers from more lucrative fields, Sandburg has returned to Cornell College for that same fee. During the depression, when there was no money in the college budget, he went anyway.

Sandburg's father, a Swedish immigrant, had had very few months of schooling before he came to America to work as a laborer all his life. Ten hours a day, six days a week he worked in the railroad yards, as blacksmith, earning 14 cents an hour. Out of this he supported a wife and seven children and contributed to the Swedish Lutheran Church.

It seems quite fitting that Sandburg the crusader was born in a town (Gales-

burg, Ill.) founded by a band of crusaders — Presbyterians and Congregationalists from Upper New York State. His own imagination first became fired with crusading ideals when he was a student at Lombard University. Before that, he attended Galesburg public schools and also the Swedish Lutheran Summer School for four years. When he was thirteen he joined the church. Many a turning-point in his adult life had its early roots in his Galesburg experiences.

While he was working there as a house painter's apprentice, the battleship *Maine* was sunk in Havana harbor. A month later, Sandburg went off to war on his first crusade. For a local paper, he sent back reports of things he saw and heard; it was his first job as war correspondent and his first words in print.

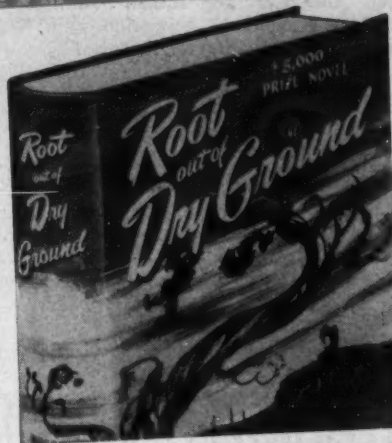
Back from the war, he re-entered the university and soon had another opportunity to learn to be a soldier, when he received an appointment to West Point. He passed his physical very easily, but his marks in arithmetic were only 73—and in consequence, his West Point stay lasted two weeks. With a typical twinkle in his eye, Sandburg says now, "But for two points, I might be running Japan today, along with Doug MacArthur."

In college, back in Galesburg and afterwards, he did all manner of things to earn his living. At one period he became advertising manager for a Milwaukee department store, but he chafed a bit at writing advertising copy. With his innate, almost extreme sense of honesty, he rebelled at the use of too many super-superlatives to describe merchandise. He lays great stress on the qualities of honesty and accuracy.

NOW in retrospect Mr. Sandburg, who is now an extremely young and athletic 70, sees many times when he was impractical in his efforts to follow the "far lights" and "tall rainbows." With his characteristic humility of stature, he says there were so many years when he just managed to make the grade. Through the years his memory has been prodigious, almost photographic. Many of these memories are tender. There are certain things he will never forget.

One of them happened in his early Chicago days. During one of the race riots, he came along just when a Negro, on the way home from a corner store, was set upon and beaten unmercifully by an enraged gang of white hoodlums, who then were blaming the Negroes for their own unemployment difficulties. The man died a few hours afterwards, literally kicked to death. Incidents such as this, Sandburg—and his pen—can never forget.

An extremely kind person, he is forever giving of himself to help others. The energy and time he has spent trying to help young writers he thought



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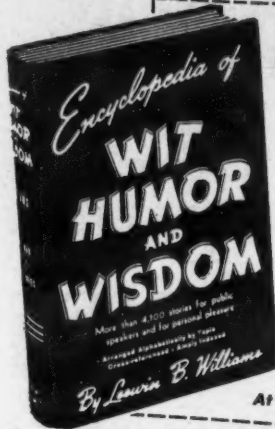
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showed promise could not be computed. On his first lecture appearance at Cornell College, a young girl student who had greatly admired his writings was ill and unable to be present. When Sandburg heard of her illness, he gave his whole program for her, in her dormitory bedroom.

In 1908, he married Lillian Steichen, sister of Edward Steichen, noted photographer. Intellectually keen and indomitably courageous, Lillian Sandburg is a perfect partner for her celebrated husband. His closest companion, she is his chief critic to whom he brings each new piece of work. Like him too,

she is fondest of simple ways. When you see them together, it's easy to tell that Carl and Lillian Sandburg enjoy one another's companionship. Just to tease her, he is forever making jokes apparently aimed over her head. They laugh a lot. The Sandburgs usually prefer to spend their evenings quietly at home, reading old favorites aloud.

When he can find the time, Sandburg very much enjoys being with his friends, among whom he counts many well-known ministers. Although he does not give his own faith a theological turn, when asked about his denominational affiliation now he usually replies

that "the nearest thing to it could be called Congregational."

For almost as long as he has companioned with his friend Lincoln, Carl Sandburg has been living with a second friend, Justice Windom, another tall shadow who dominates the pages of "Remembrance Rock." In the characters of Justice Windom and of Omri Winwold, he has written many of his own spiritual beliefs.

For instance, here is what the author causes a philosophical physicist to say in the Epilogue concerning the nature of man:

"Man is a changer. God made man a changer. He can change himself into a fish and dive deep and stay under water unafraid of any sea animal. He can change himself into a bird and travel farther with heavier cargo, wider wings, fiercer claws and beaks than any bird. God must have wanted man to be a changer. Else God wouldn't have put that awful unrest in him."

Commenting on this, the Rev. Alan Jenkins, pastor of Central Congregational Church in Galesburg, recently said in a sermon entitled "The Religious Message of Remembrance Rock": "Behind scientific advance, Sandburg's physicist sees a spiritual drive. The progress of democratic institutions and freedoms, we infer from the novel, also traces to a kind of divine discontent with 'things as they are.' The American Dream has its roots in a religious conception of the individual."

A hater of bigotry, Carl Sandburg himself might well be speaking through his character Omri Winwold when the latter says:

"A bigot is a proud man who enjoys his pride and can gloat over how good he is. A bigot can see only one side, his side of a human issue. He will not admit that the other side can be partly right and he is no more right than they. The bigot is a mole, living in the dark, and you mention to him a blue sky and white clouds, and he says 'There is no blue sky and there are no white clouds, for I have never seen them.' The bigot is a fish who refuses to believe in birds because birds prefer to fly rather than swim. The bigot is a bundle of black-and-white habits and any other human bundle with different habits, blood-scarlet or fog-gray, is under suspicion without one question asked. The bigot hates for the joy of hating. The bigot needs our understanding without sympathy or pity. He stands before the mirror and shakes hands with himself, saying 'I am my best friend.'"

And there's more than a touch of Sandburg in Omri, when he says: "Suppose I had a black broadcloth coat to my knees. And my hair, instead of 'every way for Sunday' as they say, was combed down proper. And I was a preacher standing before a big congregation in one of the fashionable churches (Continued on page 55)

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Good Times with Books

HOW TO INSTILL THE LOVE OF BOOKS IN YOUR CHILD

By IRIS VINTON

MANY children approach books as they approach most things recommended as "good for them." They don't expect books to be much fun. The gift of a baseball bat or a pair of skates is met with whoops of delight, but the gift of a book is too often received with slight enthusiasm.

These attitudes are rather generally accepted by parents, teachers and other adults who come in contact with children. Boys, more frequently than girls, regard reading as something which sets them apart. They often impolitely hiss "sissy" at a pal who curls up at home with a book instead of joining a group of the fellows on their way to the school gym. In fact, too many grown-ups also seem convinced that brawn and brain do not exist in harmonious combination.

To hit upon a scapegoat responsible for this negative attitude toward books

is impossible. There are too many factors involved. One, of course, is the active competition books must meet in trying to engage children's interest. Movies, radio, and now television make such direct impact they capture the child's enthusiasm at once. Athletics and sports are made so attractive thousands of new devotees are created each year. The benefits of these interests and activities are many and no parent wishes to deprive his child of them. But parent and child must not let themselves be swallowed whole.

For the child who is a "natural reader" no amount of ballyhooing of other interests and attractions can wean him from the printed page. It is not this child who causes a parent or teacher or librarian to wonder why it is that children do not read much. The "natural reader" eats his way through book after book with an insatiable hunger.

It's the great numbers of half-hearted or just plain non-readers about whom thoughtful adults are concerned.

Efforts are being made to encourage the habit of reading books. As yet, however, there has been no concerted endeavor which has had any wide appeal for the youngsters themselves. Seldom is the child appealed to directly.

THOSE whose business it is to present children's books to the reading public take for their target the adult—the parent, family relative, teacher, librarian. Little attempt is made to arouse the child's own enthusiasm. Little cognizance is taken of his likes and dislikes. He is not made to feel he is a sharer in the great world of books. How is he then to know about the books that are created for his special delight?

If he is neglected as an individual on the one hand, on the other, he re-

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ik

ceives too much attention. Great pressure is put upon him to glean facts from books. The result is that many children regard reading solely as a skill; it is something handy to have in order to pass from one grade to another. Reading for pleasure is outside their ken.

Another reason for juvenile apathy towards reading derives from the confusion of thought about the person who spends much time with books. Americans have great respect for education and learning. At the same time a learned person is suspect. He is considered impractical, visionary, idealistic, in contrast to the sturdy individual who says, "I came up the hard way. I got all my learning in the school of hard knocks."

Many people actually have a fear of being bookish, though they might not openly admit it. Absentmindedness, the inability to cope with everyday affairs, and similar foibles, are associated with the book lover. They imagine these things result from too much reading, just as indigestion results from dining too well.

This fear is especially strong in youngsters. It takes courage for the average teen-ager to say casually, "I stayed home to read." Sister fears she may be thought unpopular, Brother that he just didn't have anything better to do.

The familiar stock type of the young bookworm wears horn-rimmed glasses, has braces on his teeth, dresses in odd or old-fashioned clothes, talks in a squeaky voice, and goes about with a perpetual look of bewilderment. He is a person of little courage; his mannerisms make him the butt of jokes. He is referred to by those of his own generation as a "droop," "drip," "square," or whatever word is current that week. Who wants to do much reading when it leads to these horrid consequences?

Reading is a subtle activity; its pleasure is difficult to demonstrate to young skeptics. Children have to learn to like to read. To most it is an acquired taste. How to help them acquire it is the problem. There are no magic formulas for changing youngsters bored by books into eager readers. But there are ways, simple ways, of stimulating interest in books.

The simplest is to give a book. It makes a most suitable gift for almost any occasion. The lazy way to do this is to give the child an illustrated classic. The adult determined to do this should stop and ponder these facts: (a) the youngster is exposed to the classics in school; (b) he has studied them until he thinks they are some kind of disease; (c) he's convinced that sooner or later he'll have to produce a "book report."

The classics should be in every child's home library. But it is by adding new books, satisfying to the child himself, that the collection takes on character and meaning for him.



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Choosing a book for a child involves a great deal more than reaching for a classic or recalling titles of one's own childhood.

Let the child help choose. Take him to the book store. Since he is picture- and color-minded, as all children are, he will get excited about the bright jackets and illustrations. With the help of the bookseller, who knows both books and children, parent and child can make the choice of a book a gala occasion. The very fact that the youngster helped choose the book will make him want to read it.

If a visit to a bookshop is not possible, a letter to the head of the children's book department in any one of the larger stores can be an aid to parents puzzled about what books to buy for their children. The letter should give the name of the youngster, something about his likes and dislikes, and the things in which he seems most interested. From these facts a book may be chosen to fit the child.

The children's librarian at the local public library is a good person to consult when in doubt about book choices. She has winnowed the wheat from the chaff in current and old books. She is familiar with all the publishers' lists. She can recommend the best of the books, books that children will devour.

Use of lists and reviews. Book lists are another aid. "First Adventures in Reading" and "Adventures in Reading" by May Lamberton Becker (Lippincott); and "Treasure for the Taking" by Anne Thaxter Eaton (Viking) are volumes which contain good lists and much information on reading for children and young people. Other lists classify books according to subject matter, indicate relative reading age levels, and have brief annotations.

The weekly book review sections of metropolitan newspapers usually may be subscribed to apart from the daily issues. They are valuable to the parent who really wants to be informed about current juvenile books.

CHRISTIAN HERALD, as well as a number of other magazines carry reviews. One family uses them in an ingenious way. They go over the reviews together, cutting out those for the books they think they would like to read. The reviews are classified according to subject matter, then pasted on bright-colored cards and filed. When it comes time for the children to have a treat, the one whose turn it is selects a number of cards from the file and tacks them up on the family's bulletin board. Ballots are then cast for the favored titles. Those receiving the most votes are purchased out of a special fund to which all contribute throughout the year. The parents report they have gone through some pretty stirring elections, and the awareness of books which



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the children have developed is cause for elation.

Radio programs about juvenile books are often helpful. Also, some of the children's book clubs, especially those for the older boys and girls, are worth investigating. Joining a club often provides the adolescent with an incentive to read. He is at an age when "belonging" assumes tremendous importance. He wishes more than anything else to be like his friends, even to reading what they are reading.

Children's book clubs, radio programs, magazines, newspapers carrying reviews of juvenile books, publishers, and the like, are listed in the directory, "Literary Market Place" (R. R. Bowker Co.). A copy of the current edition is probably available at the public library.

Making books come alive. The Book Fair held during Children's Book Week in November is one of the most successful means of focusing community-wide attention on books and reading. It provides an opportunity for the school, the church, the library, parents' groups, as well as the children themselves, to participate.

Story telling, puppet plays, dramatization of books, clowns, the organ grinder with his monkey, and all the other ingredients of a fair built up around children's books will attract any child. Some may go expecting to be bored, but they will come away enchanted.

The first Boys' and Girls' Book Fair held two years ago in the American Museum of Natural History in New York City drew 25,000. Last November, the fair had an attendance of over 105,000, most of whom were children. They browsed in the exhibit booths, watched the performers, explored to their hearts' content. Many new friends for books were made during the four days of the event.

NOT every community can have an elaborate fair, but a simple one is always possible. For information on how to run a book fair, as well as how to set up exhibits and displays, write Mrs. Sybil V. Jacobsen, Children's Book Council, 62 West 45th St., New York 19, N. Y.

People who step out of books for a little while before a group of children are always able to stir up curiosity. Youngsters want to find out more about them. Schools and libraries use this method, but any group of parents, a woman's club, or the women's auxiliary of the church can also use it.

The Glen Cove (N. Y.) High School recently invited a salvage diver to give a demonstration on diving. Books on deep-sea divers, ship salvage, ocean life, and the like, were displayed attractively in the library. Divers, tenders, and a salvage officer demonstrated how divers dress, how an underwater telephone is used, the air pump, how great

steel plates are cut by an underwater torch, and all the rest of it. After the show, the youngsters were allowed to put on the great copper helmet, the diver's dress, try to walk in the heavy metal shoes. Boys and girls gathered around the men in admiring groups to ask questions. For months following the performance, there was a run on the library for seafaring books. Some of the boys even started to explore the possibilities of a career in salvage work.

The church through the Sunday school can do a great deal to build up interest in reading. A separate Sunday-school room means that there is a chance to use the walls for bookshelves. Religious books for children are so beautiful and so well written nowadays that any child will enjoy them.

The woman's auxiliary of quite a few churches have organized small libraries for the Sunday school. They have grown by various means. A simple method is that of the book drop, placed in some convenient spot. Above the box is a list of "Books Wanted," or just the subject matter. This avoids receiving miscellaneous cast-offs. The library is in charge of one of the children, or a group of them, under the supervision of the women. The children's active participation will guarantee that either before or after Sunday school there will be some interesting and lively literary discussions.

AN OLD CHURCH in the South, which had a rather fine library in the basement, found the books were molding in the bookcases for want of use. One of the women's committees, which had the task of cleaning out the basement one year, discovered a great many old church records. They had considerable historical value. Then and there a project was born. The women made the basement into a reading room for the young people and started it off with an idea—the reconstruction of the early history of the church and the region. Old documents, records, letters, were added to the collection. Some of the older boys and girls called upon the town's ancient citizens for old tales. Later the material was used in an original and inspiring pageant given in the church by the young people.

The old-fashioned church social, beloved by young and old, can be given a fillip by having an author or illustrator of children's books on hand to autograph copies. No boy or girl who has met an author or an artist and taken home an autographed copy of his book is going to miss reading it.

There are many excellent suggestions on book programs at home, at school, at the recreation room of the church, or at club meetings, in "What Book Is That?" by Ruth Harshaw and Dilla Macbean (Macmillan). It makes a good addition to the family's library.

THE END

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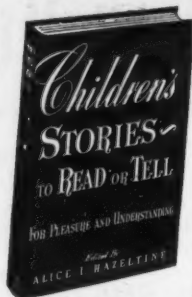
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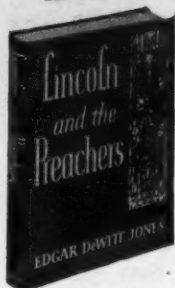
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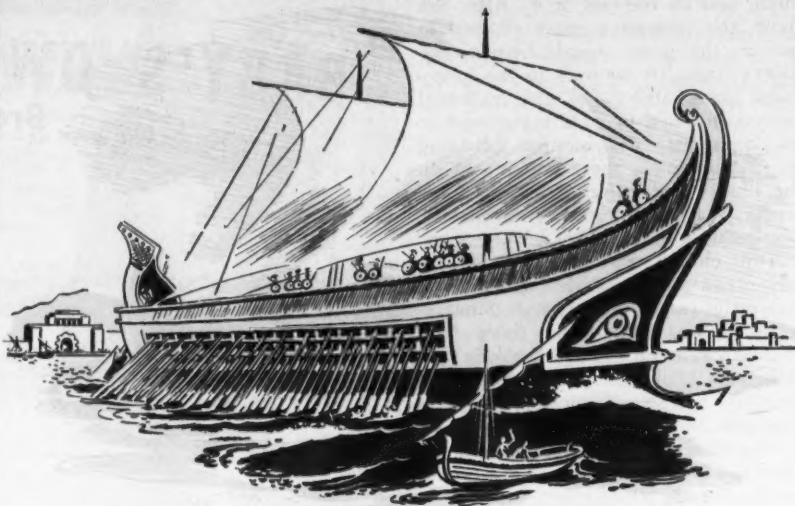
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'Ben Hur' Lives On

By MARGARET NEWBY MAURSEY

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IN THE dim light of lamps swaying with the moving train, more than seventy years ago, two men sat for hours and talked about "God, heaven, life hereafter, Jesus Christ and His divinity." One was Robert Ingersoll, the persuasive, forceful agnostic, and the other, the soldier-novelist, General Lew Wallace.

This talk left Wallace, as he afterwards wrote, "trudging on in the dark." He resolved to study the whole matter of God and future life, so that he might have a sure conviction, one way or the other. But Wallace was a man of decisive thought and action, and thoughts about thoughts were not for him. He began work on a story that he had been planning for three or four years, the story that became "Ben Hur."

With infinite patience he examined books about the Holy Land, maps, charts, anything likely to be useful. "Once," he wrote, "I went to Washington, from there to Boston, for no purpose but to exhaust their libraries in an effort to satisfy myself about the mechanical arrangement of the oars in the interior of a trireme." But for the main theme, for the truth he was seeking, he did not study theology, read sermons, or examine commentaries, he read the Bible, especially the Four Gospels, and relied on himself.

The popularity of "Ben Hur" began soon after its publication in 1880 and it rapidly became a best-seller. Forty-

five years later a mail-order house ordered a million copies. For years Lew Wallace refused to allow "Ben Hur" to be dramatized because it might not be done with the "proper spirit of reverence." But it seems that the mortification of pride, the sincere searching and deep reverence of Wallace has so entered into the very action of this compelling story that it touches deeply each one who reads it, each one who dramatizes it, each one who plays even the smallest part in it.

Wallace said, "Long before I was through with my book I became a believer in God and Christ." And what the writing of it did for Wallace, the reading of it has been doing for troubled souls ever since—settling doubts, establishing convictions and strengthening faith in God.

Today, when so many books of fiction are disgusting, misleading their readers, even destroying their writers, it is refreshing to read this old favorite that established the faith of its author and, through the years, has been thrilling and strengthening its readers. For within "Ben Hur" long-oared triremes still sweep over blue Mediterranean waters to the heartless cracking of whips and the hopeless groaning of galley slaves; chariots still race and crash; lepers creep and cry, "Unclean, unclean," and the living, loving Christ walks through it all, healing, redeeming.



FAITH OF CARL SANDBURG

(Continued from page 48)

where silk rustles when the women come down the aisles. How would I pray? I don't know for sure. I think maybe I would pray something like this:

"Thou, O Lord of Hosts, Thou who watchest over us in the noon sun at meridian and again in the still midnight and the first flush of dawn, Thou whose identifying prints are on the faces of one and all we meet in streets and houses, in barns and in open fields and meadows, help us to chasten our hearts and be humble, before all that meets us visible to our eyes in the domain of matter, and all that comes to us invisible in the domains of the mind.

"Thou hast in earlier times gathered a proud people and broken their pride and swept them in a whirlwind as burnt stubble in the wind. Grant that our people have Thy mercy and are not to be given the uttermost of fiery trial ending in destruction. Give us storm of chastening and leave us still with the bright dream of wider freedom for all human strugglers.

"Into Thy ken it has come, jesters have declared it, that even Thou watchest with a special Providence over children, drunkards, and the United States of America, and in Thy indulgence and wisdom Thou knowest it has spoken as a prayer to Thee rather than as babbling of idle wit.

"Thy decree went forth long ago that on good land in a fair year the planted corn shall ripen and the shocks stand waiting for the huskers to strip the ears and gather the harvest, that likewise grapes shall ripen and the purple bunches be flung over-measured in baskets, that likewise wool shall thicken on the valley sheep for the spring shearing, that everywhere the same sun moves to shine over the same Family of Man and brings at evening the same spread of stars over that same Family, and that likewise Thou hast made it so in Ohio and China, in Michigan and Russia, in the Carolinas and in England, in Massachusetts.

"Everywhere among the habitations of man and the familiars of the earth, Thou hast written they shall know meanings of frost and rain, the miracle of sprouting seed and potato-blossom promise and the laughing harvest wagons, the music of leaves in tremulous talk with the morning wind, the mystery of storm and dream entering the soul of man with songs born to die and be reborn.

"Of the seven deadly sins, Thou hast, O Lord, made pride the first and deadliest, wherefore first of all we ask Thee to teach us the requirements and needs of the humble. We ask it in Christ's name. Amen."

When you know Carl Sandburg, you know that this is the humble prayer of the man himself.

THE END

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Bits FROM THE Best

Pearl Buck on "Mercy Killing"

I HAVE always been opposed to what is called "mercy killing." Granted that the sick or imbecile person is better dead, for his own sake, yet for society it is better that he be kept alive even as a burden. For the greatest danger to society is the hard heart, the attitude that declares that some should die in order that others may live more comfortably. . . . My argument is that for the sake of all human beings we cannot accept the principle of liquidation. The taste of blood is still too dangerous.

—PEARL S. BUCK
in "American Argument" (Day)

✱ ✱ ✱

When Religion Becomes an Abstraction

MOST activities in the life of modern man now have no explicit references to religion at all, though once they were inspired by it. *Healing* has been turned over to the physician; *death* has been turned over, in large measure, to the mortician; *education* has been turned over to the school, and *work* has been turned over to the labor union. The indication is that the majority of modern families have given up grace before meat, so that eating is coming to be little more than a biological process. Those with disturbed minds are now usually directed to psychiatrists rather than to spiritual counselors.

What is left for religion when all these are abstracted from it? Religion itself becomes an abstraction, dealing with a soul, the existence of which seems meaningless when separated from all its normal activities. If this process goes on it means inevitable decline. That which has no real function does not long endure. This development involves eventual tragedy, not for the Church, which will somehow survive, but for the organized life of man as a whole, which cannot endure without moral and spiritual supports.

—ELTON TRUEBLOOD
in "The Common Ventures of Life"
(Harper)

✱ ✱ ✱

Who Are "The Religious"?

THERE are many good men and women who practice lifelong celibacy from religious motives or under a sense of vocation, but they are not illustrating the sacramental view of life at its highest point. It is a gross misuse of words to denote as "the religious" those who live in separation from common life, and it is especially pernicious to suppose that they represent some higher order of human excellence. On the contrary, if we take seriously the central convictions of the Christian religion, we must allow that married sanctity is superior. Many a harassed mother knows secrets of the devotional life that the men will never know. To worship God in a cloister is one thing, but to worship God

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amidst the insistent demands of husband and children is another. Each position has its hardships, but success in the latter constitutes the greater victory.

—ELTON TRUEBLOOD
in "The Common Ventures of Life"
(Harper)

Lincoln and The Bible

WHEN Lincoln was practicing law at Springfield, he drove out one day with a printer, Gilbert J. Greene, to a farmhouse to draw up a last will and testament for a woman who was dying. When the document had been signed and witnessed, the woman said: "Mr. Lincoln, won't you read a few verses out of the Bible for me?" One of the family brought in a Bible, but instead of reading from it, Lincoln quoted from memory the twenty-third psalm, and the beautiful sentences of our Saviour's farewell address to His disciples on the same night on which He was betrayed, beginning: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." By that time in his life, at least, Lincoln was quite familiar with the Scriptures and could quote from memory many of the well-known passages.

NO man ever made better use of the Bible than did Abraham Lincoln. He spoke "in the grand simplicities" of the King James Version of the Bible. Its language, its history, its personalities appear in his speeches, his papers, and his conversation. In the time of personal affliction the Bible was his comfort and stay. When the nation was passing through the fiery furnace of tribulation and experiencing the judgments of God in the woe and suffering of the Civil War, it was Lincoln's faith in the triumph of righteousness and the character of God as taught by the Bible that strengthened him and upheld him.

—CLARENCE E. MACCARTNEY
in "Lincoln and the Bible" (Abingdon-Cokesbury)

Democracy and Religion

DEMOCRACY and religion are historically interlocked. Democracy has risen only where the religious conscience was strong. Critics may argue that Democracy is not dependent on religious values. They will find no evidence in history to support them. Christianity may not always and everywhere produce Democracy; but only the Christian sense of the ineffable destiny of man and the dignity attached to it has long resisted the general tendency of human society towards serfdom or slavery, in one form or another. As that sense grows socially effective, serfdom declines. As that sense declines, serfdom and slavery increase, as we can see about us now.

—PAUL MCGUIRE
in "There's Freedom for the Brave"
(Morrow)

God in the Universe

MOST scientists, when referring to the mysteries of the universe, its vast forces, its origins, and its rationality and

harmony, tend to avoid using the word "God." Yet Einstein, who has been called an atheist, has no such inhibitions. "My religion," he says, "consists of a humble admiration of the illimitable superior spirit who reveals himself in the slight details we are able to perceive with our frail and feeble minds. That deeply emotional conviction of the presence of a superior reasoning power, which is revealed in the incomprehensible universe, forms my idea of God."

—LINCOLN BARNETT in "The Universe and Dr. Einstein" (Sloane)

The Mystic Union

A DEAR old saint whom I knew in former years bore the name of Peter. Every one called him Pete. One day, talking with me, he said, "If God should take me to the very mouth of hell and say to me, 'In you go, Pete; here's where you belong,' I should say to Him, 'That is true, Lord. I do belong here. But if you make me go to hell, your dear Son Jesus Christ must go with me. He and I are one and you cannot separate us any more.'" This is what is called in theology by the not very clear title "the mystic union." It is of first importance, both to the atonement

and to the new moral life of the Christian.

—ALBERTUS PIETERS
in "Divine Lord and Saviour" (Revell)

The Master's Example

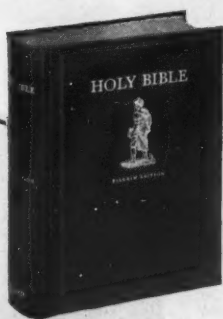
THE Master's example conveys a power, a heroism, and a demonstration of the best and highest that life holds. It inspires us to attain loyalty, effort, and the disciplines by which we keep spiritually fit. The very speculation about what Jesus would do helps us the better to discover the true will of God.

A story from the New York police court records suggests the power of this criterion. A fashionable apartment was entered by a thief, and some valuable jewelry taken. The residents were away. No clue was found until after a lengthy investigation, when one of the detectives noticed an alabaster bust of Hofmann's Christ turned in a peculiar way, facing the wall. It yielded the one fingerprint that apprehended the criminal. The robber later explained that he just could not steal with the eyes of the Christ looking on him; he had to turn the statue around before he could complete his burglary.

—J. RICHARD SNEED
in "How to Live Effectively" (Revell)

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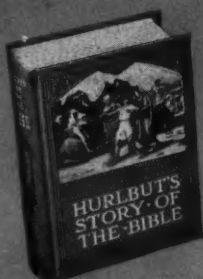


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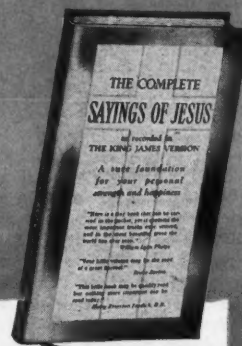


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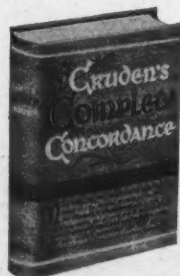
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Daily Meditations

by WALTER L. MOORE



Tuesday, March 1

READ I PETER 1:25

And so, I thought, the anvil of God's Word for ages skeptic blows have beat upon. Yet, though the noise of falling blows was heard, the anvil is unharmed—the hammers, gone!

—ANON

VOLTAIRE SAID that in 100 years the Bible would be an outmoded and forgotten book, to be found only in museums. When the 100 years were up, Voltaire's house was owned and used by the Geneva Bible Society, and recently 92 volumes of Voltaire's works were sold for two dollars. As Spurgeon used to say, "Nobody ever outgrows Scripture; the book widens and deepens with our years." Peter seems to have been right: "The Word of the Lord endureth for ever."

God of the Bible, we marvel at the durability and living power of Thy Word. Give us an increasing grasp of its message and devotion to its Author. Amen.

Wednesday, March 2

READ ECCLESIASTES 1:13

A healthful hunger for a great idea is the beauty and blessedness of life.

—JEAN INGELow

THE MEN AND WOMEN who have been the greatest benefactors of the race have fed on great ideas. Discoverers and inventors have been those with "the hungry mind." A recent study shows that the states spending the most money per pupil for public education also produce the largest number of top-flight men of science. As the author of the book of Ecclesiastes discovered, the quest for knowledge is not the ultimate good, but a well-stocked mind is essential for accurate thinking. Through reading, listening, observing and meditating we fill the empty shelves of our minds with goods.

God, who hast made our minds hungry for truth and hast created truth for their hunger, teach us to discern what things are important and to discover and live by them. We ask it in the name of our Teacher. Amen.

Thursday, March 3

READ I TIMOTHY 4:13

The first time I read an excellent book, it

is to me just as if I had gained a new friend.

—GOLDSMITH

A BOY OF EIGHT YEARS is quoted in a library bulletin as saying, "I wonder what families do that don't read together? It's like not knowing each other's friends!" Emerson wrote, "If we encounter a man of rare intellect, we should ask him what books he read." Paul loved his books. The thing he missed most in prison was his books and parchments, and he advised young Timothy to give attention to reading. To be associated with a great mind is one of life's finer privileges, and books make it possible for all of us to enjoy it.

We thank Thee, O God of inspiration, for all the printed treasures of our race. Guide us into the most profitable use of our reading time. Amen.

Friday, March 4

READ I CORINTHIANS 1:20

You read of but one wise man, and all that he knew was—that he knew nothing.

—CONGREVE

SOCRATES IS QUOTED as saying, "The Delphic oracle said I was the wisest of all the Greeks. It is because I alone, of all the Greeks, know that I know nothing." No one is wise who is not humble in the presence of the mystery of the universe. Awe before the Creator is the beginning of wisdom. Jesus taught that in order to enter the Kingdom of God, one must approach it as naively as a little child. In fact, anything fresh and new to us must be received in that spirit.

We thank Thee, Father, that although we may not be very wise, we can be childlike and reverent. Open before our wondering eyes the treasures of Thy truth. Amen.

Saturday, March 5

READ JOHN 19:17

May serving Love march unafraid, living its faith, bearing its cross!

—HENRY BURKE ROBINS

A WONDERFUL THING about Jesus was the perfect agreement between His teaching and His life. He counseled purity, and dealt with harlots with no stirring of lust. He said, "Blessed are they that mourn," and

wept for a wicked city. He declared that persecuted peacemakers are blessed, and died on a cross to bring peace. He warned that His way was for cross bearers, and went out to Calvary bearing His own cross. And on that cross He whispered, "Father forgive them."

God, whom Jesus showed us by His words and walk, make us as consistent as He in living our faith. We ask it for His sake. Amen.

Sunday, March 6

READ I CORINTHIANS 2:2

I only ask that as I voice the message they may see Christ!

—RALPH S. CUSHMAN

JOHN WESLEY was once asked how he got the crowds. He replied, "I set myself on fire, and the people come to see me burn." He was on fire with a zeal for Christ. With a simple gospel message and a consuming passion for his Lord, Paul founded the Corinthian church. Cultured Apollos came, and some felt that they must change their basic loyalties because of the more eloquent messenger. Paul wrote to remind them that one thing only mattered. If the people see Christ, a sermon is great. If not, however much they may be charmed, it is a failure.

We pray today, Lord, for every minister who preaches Thy gospel. Enable each to forget self, and to know only Jesus, the Saviour. Amen.

Monday, March 7

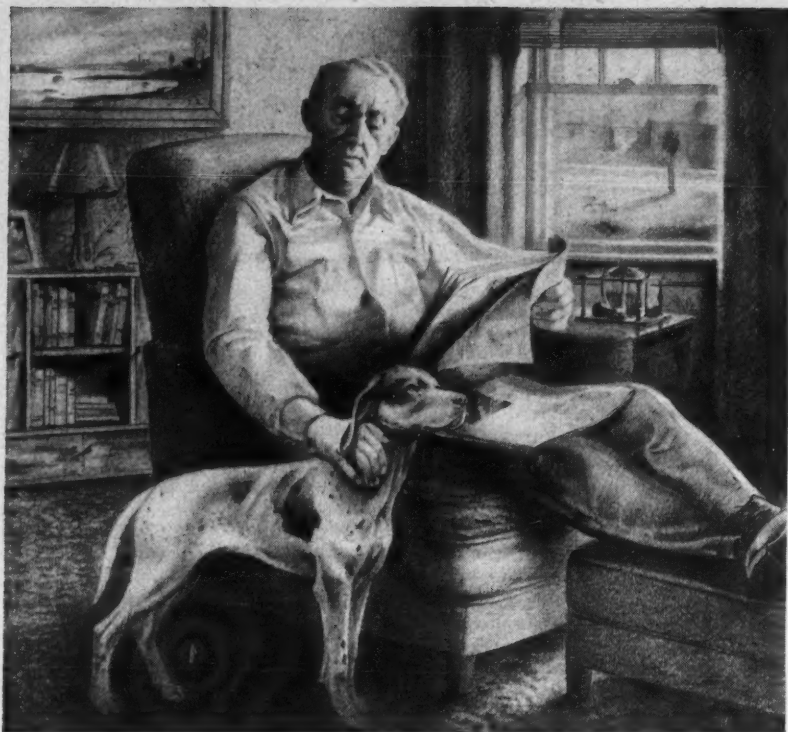
READ PSALM 51:17

I lay before Thee, Lord, with this petition: My nothingness, my wants, my sin, and my contrition.

—Translated from the Persian by ROBERT SOUTHEY

AS A WATER CARRIER goes to the well, not because his vessel is full, but because it is empty, so we pray, not because we are good or strong or wise, but because we are needy. In his great little volume called "Prayer," Dr. O. Hallesby says, "To pray is nothing more involved than to let Jesus into our needs. To pray is to give Jesus permission to employ His powers in the alleviation of our distress."

For our weakness, Lord, give us strength; for our blindness, light; for our sin, forgiveness; for our every need, Thy full supply. Amen.



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Tuesday, March 8

READ PHILIPPIANS 1:21

*Take my heart! For I cannot give it Thee.
Keep it! For I cannot keep it for Thee.*

—ST. AUGUSTINE

BOBBY FELLER, star pitcher for the Cleveland Indians, 1948 World Series champions, when he was nine years old was asked by his teacher to write a theme about a great oak tree. He wrote about how it could be cut down and made into baseball bats and home plates. Even in childhood he could say, "To me to live is baseball." There are those who can say, "To me to live is money." Others, "To me to live is pleasure." Paul declared, "To me to live is Christ."

Lord Jesus, who dost gather in Thyself all of life's lasting values, we dedicate ourselves to Thee. Give us the joy of being useful to Thee. Amen.

Wednesday, March 9

READ JOHN 4:14

Whom God possesseth in nothing is wanting; alone God sufficeth. —SANTA TERESA

EARTH'S FOUNTAINS, like Jacob's well, give momentary refreshment, but not permanent satisfaction. The springs of pleasure, gain, and sin not only require constantly increased draughts to satisfy, but the satisfaction diminishes. Jesus told the Samaritan woman, who had gone from one companion to another seeking happiness, and who came daily to the well for water, "Whosoever drinketh of the water that I shall give him shall never thirst." When He possesses our hearts, life becomes a matter of increasing fullness, rather than growing emptiness.

O Thou who art the living Water, grant us to satisfy our thirst from the fountains of Thy grace, and save us from the desire to drink from earth's polluted pools. Amen.

Thursday, March 10

READ ZECHARIAH 4:10

I come in the little things, saith the Lord.

—EVELYN UNDERHILL

THE CHEMICAL COMPOSITION of a great mass is determined by analysis of a tiny portion of it. So the quality of a long life is seen in little daily acts. Such things as giving a cup of cold water or visiting an unfortunate brother will decide our eternal destiny, according to Jesus. Such trivial things as little courtesies, little kindnesses, pleasant words, friendly letters, good wishes, and kind deeds make up a gracious life. "Do little things now," says a Persian proverb, "so shall big things come to thee by and by asking to be done."

Help us, Lord Jesus, to be so suffused with Thy Spirit that Thou mayest be discovered in every tiniest segment of our lives. Amen.

Friday, March 11

READ MATTHEW 7:4

Preach about the other man, Preacher! Not about me! —CHARLOTTE PERKINS GILMAN

JESUS PAINTED a picture, half humorous but all true, of a man trying to pick a tiny sliver of wood from the eye of his friend, while a big piece of timber projected from his own eye. So, he said, is the man who, in spite of all his own faults, undertakes to sit in judgment on his neighbor. All of us have a secret tendency to think of others as the sinners and ourselves as paragons of virtue. It is more profitable, suggests the Master, for us to give more attention to our own shortcomings, that we may be better qualified to help our neighbors.

O Thou who art so patient with us, we pray for clear vision to see our own faults, and charity to overlook the shortcomings of others. Amen.

Saturday, March 12

READ I TIMOTHY 4:16

Yet the sculptor cannot carve in wood or stone an image nobler than he sees within his own stout soul. —TOYOHIKO KAGAWA

PAUL WAS CONCERNED that young Timothy should be a good teacher, but first of all that he should be a good man. "Take heed to thyself," he urged, reminding his young friend of the need to live the doctrine, and added, "for in doing this thou shalt both save thyself, and them that hear thee." Arthur Guiterman said it like this: "No printed word nor spoken plea can teach young hearts what men should be; not all the books on all the shelves, but what the teachers are, themselves." Words are handy tools to explain a demonstration, but they are no substitute for the demonstration.

Help us, O Father, in some humble measure to repeat the miracle of the incarnation, as the Word again becomes flesh and walks the earth in our bodies. We ask it in Jesus' Name. Amen.

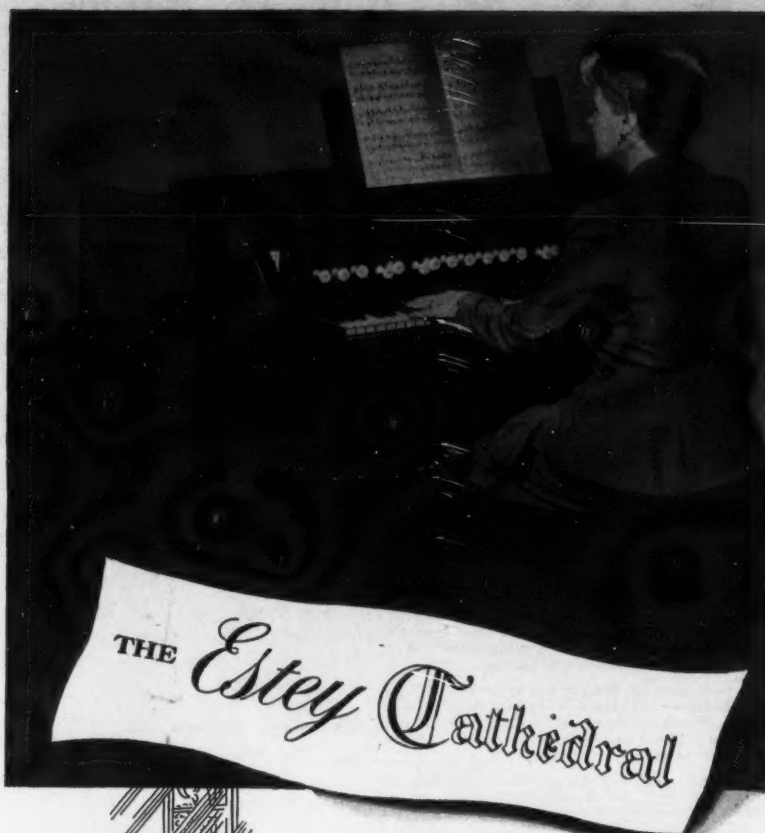
Sunday, March 13

READ MARK 14:29

He is most free from danger who, even when safe, is on guard. —PUBLIUS SYRUS

JESUS WARNED His disciples that all would be offended because of Him during the night of His betrayal. One of them, Simon Peter, was especially sure that he would not. Yet he was the one who denied his Lord. Bobby Leach, an Englishman, went over Niagara Falls without serious harm. Some years later he was walking on the street, slipped on an orange peeling, and was taken to the hospital with a badly fractured leg. He feared Niagara, and took every precaution for safety. He paid no attention to the orange peeling, and it caused his fall.

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Knowing our weakness, Lord, we pray for Thy sustaining hand every moment of life. Save us from temptations that take us unawares. Amen.

Monday, March 14

READ GENESIS 3:7

When man chose to know like God, he also chose to be judged by God's values.

—DOROTHY L. SAYERS

IGNORANCE OF LAW does not excuse offenders in court, nor does ignorance of the laws of nature protect us when we offend against them. Poison will kill, though we think it a tonic. But the principle is laid down in Romans that God judges men according to the light that they have. The Gentiles had rejected light given them, and are therefore condemned. The Jews had not kept their law, and were under greater condemnation, because they had more light. The more knowledge, ability, training, and privileges we have, the greater our responsibility.

We thank Thee, O God, for our blessings. May they increase our usefulness, rather than our condemnation. We ask this in Jesus' name. Amen.

Tuesday, March 15

READ JEREMIAH 18:4

The broken pieces of your life, your marred and spoiled ideal, may be made over again.

—F. B. MEYER

IN A CLAY PIT in Jerusalem in the valley between the upper and lower city, Jeremiah saw a potter fashioning a lump of clay into a lovely form. Just as he was completing it, the work crumbled in the workman's hands, and some of the fragments fell to the ground. He thought the potter would let them go and begin with new clay, but he gathered the broken pieces and began to make them over. So God, although He had failed with His people, would try again. We have the same God. If our lives are marred, our ideals broken, and we are but the shattered bits of what we might have been, we can have another chance. We can be made over.

Thou, O God, art the potter, we, the clay. Our disfigured failures we bring to Thee. Make of them something beautiful and useful to Thee. Amen.

Wednesday, March 16

READ JOHN 3:16

The world is one; we cannot live apart. To earth's remotest races we are kin.

—HINTON WHITE

I HAVE READ that in ancient Babylon maps were made in which Babylon was the greater part of the planet. The rest was vague and small. How many of us today have in our minds at least a Babylonian chart of the world, with our town, our state, or our nation occupying almost all the space? Jesus

came because God loved the world. If our hearts are not big enough to take in the world, they are too small. If our arms are not long enough to embrace the globe, they are too short.

Forgive provincial narrowness, O Father of us all, and help us, like Thee, to love the world. We pray in the name of the world's Saviour. Amen.

Thursday, March 17

READ COLOSSIANS 1:20

Love shall tread out the baleful fire of anger, and in its ashes plant the tree of peace.

—JOHN G. WHITTIER

DR. BASIL MATTHEWS tells this story: "A white doctor bent over a young Arab whose life was slowly but surely ebbing out. One thing could save him, a blood transfusion. The doctor asked the father, brothers and cousins of the man, 'Who will give blood to save his life?' All refused. Then the doctor took his lancet and drew out his own blood to save the young Arab. The kinsmen were astounded. From that day this American missionary doctor has been able to do what he will with those Arabs, and no man dares lay a finger on him. 'He is our brother now,' they say. 'His blood is in our veins.'"

O Thou whose Kingdom is to be world-wide, hasten the day when the spirit of Jesus who poured out His blood for those who loved Him not shall quench all the angers of earth. Amen.

Friday, March 18

READ PROVERBS 31:26

Kindness is a language the dumb can speak, and the deaf can hear and understand.

—BOVEE

DR. ZAMENHOF, a Russian, who adopted the pseudonym "Dr. Esperanto," published a pamphlet in 1887 presenting an artificial language, designed to be universal, which he had devised. The vocabulary was based as far as possible upon words common to the chief European languages. In 1907 in France another attempt at a universal language, called "Ido," was made public. Later a combination of the two was promulgated. No artificial attempt has been successful, though today the use of English is widespread. However, kindness is a "universal language," understood by everyone, and even by dumb brutes.

May the kind heart of Jesus, beating in the breasts of His followers, be the magnet that will draw the world together in understanding and love. This is our prayer, Father, in His dear Name. Amen.

Saturday, March 19

READ MATTHEW 28:19, 20

Forget them not, Oh Christ, who stand Thy

vanguard in the distant land!

—MARGARET E. SANGSTER

DAVID LIVINGSTONE, who was born at Blantyre, Scotland, 136 years ago today, became one of the world's greatest missionaries and explorers. He did more than any other man to combat the slave trade in Africa, chart its vast geography, and carry the light of Christ to its peoples. He turned his back on wealth and fame in England to stick to his task till his death. When his body was buried in Westminster Abbey in 1874, these lines by an unknown author appeared in *Punch*: "Open the Abbey doors and bear him in to sleep with kings and statesmen, chief and sage. The missionary come of weaver-kin, but great by work that brooks no lower wage."

O Thou who didst say, "Go . . . and I am with you always," comfort, empower, and keep all who are Thy messengers of peace anywhere in the world today. Amen.

Sunday, March 20

READ II CORINTHIANS 12:9

I found Him nearest when I missed Him most.

—GEORGE MACDONALD

PHYSICAL SUFFERING seems to have been Paul's lot through much of his life. An eye affliction caused pain and impaired his sight. Illness sometimes made him delay his journeys. He speaks of his physical weakness and unimposing appearance. Yet he had to endure beatings, imprisonment, stonings and exposure. At least one time he seems to have felt that God should do something about it, and he prayed repeatedly for relief. God answered: "My grace is sufficient for thee; my strength is made perfect in weakness." Rather than forgetting him, God was using suffering to bless him with a greater measure of His strength.

Father of all who suffer, we pray for those who are in pain. Where possible within Thy purposes, relieve; where wiser for their good, bless them through their suffering. Amen.

Monday, March 21

READ JAMES 4:3

We, ignorant of ourselves, beg often our own harms, which the wise powers deny for our good.

—SHAKESPEARE

A WOMAN was traveling with her child and a maid when a wasp flew into the carriage and the child cried for it. At last the woman said to the maid, "What is that child crying for? Let him have it!" A few minutes later the woman, startled by an awful scream from the child, exclaimed in alarm, "What's the matter?" The maid calmly replied: "He's got it." We, too, sometimes cry for things that would sting us, but God is not as heartless as the maid. The *War Cry* reminds us, "Some of our

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Wise and loving Father, we thank Thee for the things Thou hast given in answer to our prayers. And we are no less grateful for Thy withholding the things that would have hurt us. Amen.

Tuesday, March 22

READ MATTHEW 6:3, 4

That which is given with pride and ostentation is rather an ambition than a bounty.
 —SENECA

SANTA CLAUS, the old bewhiskered sprite with his sleigh and reindeer, is a fantastical but pretty myth associated with Christmas. But the thing he represents is real. Anyone who prepares and gives a gift without letting his identity be known, whether it be December or March, is playing Santa Claus. There are as many Santa Clauses as there are happy, wholesome, anonymous givers. Jesus taught secrecy in giving, not of tithes and offerings, which were public, but of personal gifts to those in need.

We thank Thee, Father, for the joy of playing Thy role of giving happiness to others while remaining unseen ourselves. Amen.

Wednesday, March 23

READ II PETER 3:15

Life will be lengthened while growing, for thought is the measure of life. —LELAND

A LITTLE BOY in kindergarten, when asked, "Who made you?" replied: "God made me about so big, and I grewed the rest of the way." A young couple were watching their little son busily engaged with his Erector set. "I wonder what he's making," the wife whispered. "The most important thing in the world," the father answered. "He's making a man!" The most important thing any little boy is doing is growing. And more important than the development of his body is the growth of his mind and spirit. Physical growth is completed early, but soul growth goes on through life.

Great Author of life, we thank Thee for the processes by which our bodies grow. Keep us youthful and growing in spirit always. Amen.

Thursday, March 24

READ I CORINTHIANS 3:3

So many creeds like the weeds in the sod, so many temples, and only one God.

—FRANK L. STANTON

PANATATTU, who lived in India in the 10th Century, wrote: "O Lord, when may I hope to find the clue that leads from out the labyrinth of brawling, erring sects?" Christians today are concerned about the labyrinth of sects. The unity for which Christ prayed seems far from us. No one church has

a monopoly of truth, but each has something of value to contribute to the Kingdom. While there is error it is well that there is not uniformity, for we can correct each other. Surely if we are all of the mind of Christ, we shall be of one mind.

Lord Jesus, we would join Thee in Thy prayer for all believers in Thee, that they may be one, as Thou and the Father are one. Amen.

Friday, March 25

READ MATTHEW 9:9; ACTS 9:4

For each of us a different path to God.

—BLANCHE WAGSTAFF

AS VARIED as the personalities of men are their experiences in becoming followers of Jesus. Simon's brother brought him and introduced him to the Teacher. Levi was called from his business desk, and simply arose and followed Him. Nicodemus came at night, driven by questionings. Saul of Tarsus was struck down by a blinding light and heard a voice from heaven. Yet, with all their diversity, they were drawn into one fellowship, devoted to one Lord, led by one Spirit, committed to the one Kingdom.

We rejoice, O Father of us all, in the privilege of knowing and loving a great variety of Thy children. Teach us to be our true selves for Thee, and to reverence the individual personality of every one. Amen.

Saturday, March 26

READ JAMES 2:15

Let prideful priests do battle about creeds, the church is mine that does most Christ-like deeds.

—ANON

DR. HARRY EMERSON FOSDICK has said, "Vital religion, like good music, needs no defense, but rendition. A wrangling controversy in support of religion is precisely as if the members of an orchestra should beat folks over the heads with their violins to prove that music is beautiful. But such procedure is no way to prove that music is beautiful. Play it!"

Father, we do not ask for more eloquent words to describe Jesus, but for a more perfect spirit to portray Him. Amen.

Sunday, March 27

READ II CHRONICLES 7:12, 15

WE RESPOND to our surroundings. We sense the stimulation of a theatrical atmosphere, or have our nervous tension eased in the quiet tranquility of home. So a place that is planned for worship and dedicated to God makes it easier for us to be conscious of our Maker. When Solomon dedicated the temple, God told him, "I have chosen this place to myself for a house of sacrifice. . . . Mine eyes shall be open, and mine ears attend unto the prayer

that is made in this place." Every life program ought to include regular worship in a church.

We thank Thee, Father, for freedom of worship, and for the houses dedicated to Thee. We pray Thy blessing upon all who gather in Thy name today.

Monday, March 28

READ PSALM 24:1

And I live with the Host in that house and I have broken bread with Him, and drunk His wine.

—JAMES OPPENHEIM

WE SOMETIMES PRAY in church for God to come and visit us, as though we were at home and He a visitor. George Herbert reminds us that the reverse is true, "God is more there than thou." Indeed that is true of all the world. I have a lovely home, but it is God's; I am a visitor. I live in a beautiful land, but it is my Father's; I am a transient. God is not an occasional guest anywhere, but is in all creation. "Could I see what lies around me as God sees it," wrote Edmond Holmes, "I should learn that its outward life is nothing, that its inward life is God."

Keep us conscious, blessed Father, that we are guests in Thy house, grateful for Thy hospitality, respecting Thy ownership. Amen.

Tuesday, March 29

READ DANIEL 3:18

Each time we make a choice, we pay with courage.

—AMELIA EARHARDT

EDWARD W. BOK reminisced: "I remember when a boy I asked my father once which, to his mind, was the hardest word in the English language. Without a moment's hesitation, he answered, 'No!' 'No?' I echoed in surprise. 'Exactly,' he answered. 'Not in spelling, as I suppose you mean. But you will find as you go along that it is the hardest word in the English language.' I did. And difficult it was at times to say, as my father had predicted."

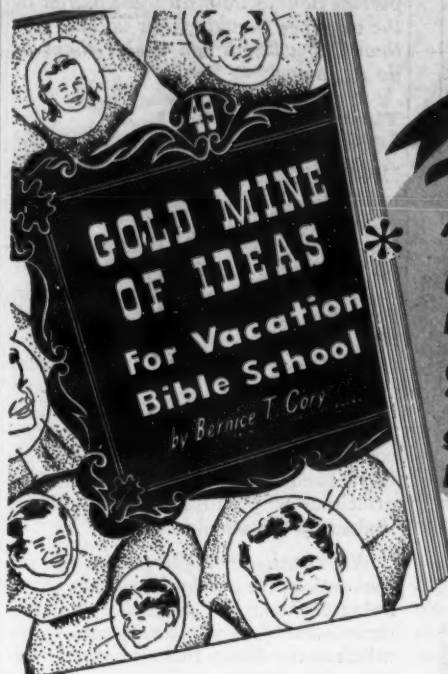
Give us wisdom and courage, O God, always to say "No" to every tempting evil, however winsome, and "Yes" to Thee, however great the cost. Amen.

Wednesday, March 30

READ PROVERBS 22:6

It is not easy to straighten in the oak the crook that grew in the sapling. —ANON

A VISITOR to Coleridge argued vehemently against the religious instruction of the young, and declared his own determination not to "prejudice" his children in any form of religion, but to allow them at maturity to choose for themselves. The answer of Coleridge was pertinent and sound: "Why prejudice a garden in favor of flowers and fruit? Why not let the clods choose for themselves between cockleberries and strawberries?"



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God bless our homes, and teach the parents how to train up the children in the way they should go, for nothing less than Thy wisdom can enable them to do it. Amen.

Thursday, March 31

READ ISAIAH 54:10

DR. ROBERT OPPENHEIMER, director of the Institute for Advanced Atomic Study, has said, "Above all we must realize how long a pull is ahead of us. For men of our times will never have a sense of security again." The Bible has always told us of the beginning and end of the world. The difference is that the vivid descriptions of the end have ceased to be vision, and have become physics. Christianity started in a world seen to be crumbling. The consummation of the Kingdom has always been beyond time, and not one principle or promise of the Bible is shaken by the atomic bomb.

We thank Thee, eternal God, for foundations for our faith that can stand being shaken. We pray that the precariousness of our time may turn men's minds to the things that endure. Amen.

Why I Left the Roman Church

(Continued from page 18)

Most of the traditions concerning Mary developed as late as the Sixth Century of the Christian era. The apocryphal legends which tried to supplement the scarcity of biographical elements found in the Gospels, and the fanciful information volunteered by unscrupulous guides for the edification of pilgrims to the Holy Land, found their way into the devotional life and the liturgy of the Church, and, from there, into its official doctrine. Personally, I had an utmost reluctance to accept the doctrine of the Immaculate Conception, declared an article of faith in A.D. 1854, and I felt uneasy at the prospect that sooner or later, the Universal Mediation of Mary and her Assumption to heaven might also be made articles of faith.

Other human additions to the divine deposit are not less alarming. In the Thirteenth Century, Aquinas, in order to explain the real presence of Christ in the elements of the Lord's Supper—a notion developed from a material understanding of the words of institution—drew heavily on Aristotle philosophy, with its outdated speculations on "matter" and "quantity." As a Catholic, I accepted the dogma of the real presence, while not seeing clearly why the Gospel narrative might not as well suggest a spiritual presence, but I nearly revolted against the intrusion of pseudo-scientific considerations into the most holy mystery of my faith. After all, Christ instituted His sacred meal that men may feed upon His broken body and His blood shed for many, and that they be comforted in their age-long vigil

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"till He come," not that garrulous theologians might discuss why and how it works this way.

I beg prospective contradictors to realize this: I am keenly aware that a generous allowance must be made for doctrinal and institutional developments. We are no longer in the days of the apostles, and while our faith is the same as their faith, it understandably expresses itself in different ways. But the developments of tradition, however timely, stand under the judgment of God's truth as revealed in the two Testaments. Tradition, as it is a part of history, and as it shows forth the life of the Church, is not to be overlooked, but it lacks the abiding value and the binding virtue of the Word of God.

While my chief concern had always been with the doctrine, I could not be blind at Rome's exclusivism in matters of ecclesiastical polity. It was, of course, most gratifying to be priest of a Church which claims to be *the* Church, and I confess that a stay of several months in Rome did not fail to impress me deeply, even though I was in an excellent position to witness the all too human intrigues which mar the greatest institution that has ever existed. I could not, however, rid myself of the feeling that Rome's attitude toward other Christian confessions is at variance with the formal teaching of Jesus. Did He not rebuke His disciples, when they drove away the stranger who cast out devils in His name, "for he that is not against us is for us."

Whereas I rejoiced in the strength of Catholicism, and in its stand against godless forces, I felt ashamed of the avowed double standard of the Roman Church in politics, requesting for itself the benefit of legal existence in the name of the tolerance professed by neutral governments, and, when in a position to do so, insisting that non-Roman Christians be denied the same benefits, in the name of alleged divine rights. This is not Christian wisdom, but rather the cunning of the fox. I see it all the more clearly since I have left the Roman Church.

As I write these last words, a question flashes in my mind: What have I found in Protestantism? The perfection of Christian life? Certainly not. We all know that it is not to be realized by men. It is true that Christ is wherever two or three are gathered in His name. But these two or three still are men, shortsighted and headstrong. And it makes no difference whether they are Catholic or Protestants. At least Protestantism as a confession has not endorsed the abuses which drove me from Rome. To be sure, such abuses may have crept, or may creep into the Churches of the Reformation. Let them be reformed again and again, as times demand, that the pure light of Christ shine forever on the people of the redeemed.

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Housewife (to salesman at door): "I am not in the market for a vacuum cleaner, but try the people in the next house. We borrow theirs and it is in terrible condition."

Household Hint

Young Mother: "My son always has his shirt tail flapping, and your four sons are dressed so neatly with their shirts tucked in. How do you do it?"

Neighbor: "It's really very simple. I just take all their shirts and sew an edging of lace around the bottom."

—Christian Leader.

Rus in Urbe

A farmer who had spent most of his life in the sticks retired and moved into town. On the first morning in the new home his wife said:

"Well, pa, it's about time you started the fire."

"Not me," he replied, nestling down deeper into bed. "We might just as well start now to get used to all these city contraptions. Telephone to the fire department."

Manners

Johnny Smith was explaining why he always got up for a lady standing in a bus. Said he:

"Ever since I broke a window when I was a tot, I've had a lot of respect for a woman with a strap in her hand."



"Of course I understand your wanting to go skating. I was young once myself."

Bitter End

A touring actor has played the part of Lincoln so many times that he has assumed the habits of the great President, even going so far as to adopt characteristic garb.

Recently dressed in the cape and tall hat of Lincoln's day, he nodded gravely to another repertory actor.

Waiting until the Lincoln-minded thespian was out of earshot, the other murmured: "That fellow will never be satisfied until he is assassinated."

—The Lookout.

Rara Avis

Pat, the new gardener, gazed wonderingly at the shallow basin containing water on the lawn.

"What's that for?" he asked.

"That's a bird bath," he was informed.

"Now, now, don't ye be a-foolin' me. What is it really?"

"A bird bath. Don't you believe me?"

"No," declared Pat with a shake of his head. "I don't believe there's a bird alive what can tell Saturday from any other night."

—Builders.

Complete Job

Back from his day in the office Father asked of his children whether they had been good.

"Oh, yes," said his little daughter, "I washed the tea things."

His small son added: "And I wiped them dry."

Turning to the youngest of the trio, he asked: "And what did you do, Margaret?"

In high glee she reported. "I picked up the pieces."

Fitting

Elmer: "What do you think would go well with purple and green golf socks?"

Albert: "Hip boots."

Have Fun

Teacher: "I take great pleasure in giving you 80 in geometry."

Leila: "Why don't you make it a 100 and really enjoy yourself?"

Tagged

Wife: "I think married men should wear something to show they're married."

Husband: "I do—this shiny suit."

—Watchman-Examiner

Fish Story

"I swear to you it was at least 18 inches long. I've never seen such a fish."

"I believe you!"

—McCall Spirit

Pet Peeve

My darkest wrath is kept for folks Who write with scrawly random strokes; If one must mumble now and then, Why must one mumble with a pen?

Poor Investment

Doctor: "Don't be despondent. You'll pull through O. K."

Patient: "Oh, it isn't that! I'm thinking of the money I spent on apples to keep you away."

—Lookout

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SUNDAY SCHOOL LESSONS

(Continued from page 8)

Having once given his heart to Christ, and then having allowed his loyalty to lapse, it is hard to stir his love again. He means well, but there is no depth of faith, and temptation burns dry his love for Christ.

The third type of soil was weedy. Weeds are often harmless in themselves, just displaced. The dandelion is a weed in my lawn, but is cultivated for greens in many a garden. We may permit our lives to be full of many things, some good in themselves, others bad. Time and talents that should be devoted to Jesus are diverted to things that do not really matter. Perhaps we more often sin in this way than in rebellious acts of evil. Our hearts become so full of the love of the riches of earth that we have no room for Christ. Artemus Ward told of the man who "tried to do too much and succeeded." Is that not the most dangerous symptom of the perilous condition of our modern life? Secular interests have left no room for Christ.

The story closes with a picture of the fruitful life. Among the hearers of Jesus that day were many who would witness His love with their lives. The purpose of the seed is to grow and to bear fruit. In the lives of countless faithful Christians that purpose is being realized. They are the hope of the world.

The other story in our lesson, "The Prodigal Son," is not given in full here. Its purpose is to show the full responsibility of the son for his life of sin. The father had not failed him. As in the other parable, the seed was good and the sower had done his duty. Against the love of his father, this lad rebelled and insisted on going his own way. In the end that way led to disillusionment and repentance.

INTEMPERANCE is not due to lack of knowledge. The trouble with those who fool with alcoholic drinks is that they refuse to be told. The surest support for a temperate life is that the heart be so full of the love of Christ that there is no room for sinful indulgence. Some are hardened and will not be warned. Others have no depth and do not keep their good resolutions. Still others are so enamoured with the things of this world that they leave no room for Christ. Temperate living is the fruit of unalloyed love and loyalty to Christ.

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and intoxication is the short duration of the latter.

A guest who must be plied with alcohol to make him interesting is hardly worth entertaining.

• Sunday, March 13th

DIVINE RESOURCES

MARK 5:22, 23, 35-42; LUKE 7:20-23;
JOHN 10:10

ARE YOU HE who is to come, or shall we look for another?" (R.V.S.) This was the question that troubled John the Baptist. He had been so sure that Jesus was the Christ and had proclaimed Him to the world. He had sent some of his favorite disciples to follow Him. But now John, the out-of-doors man, was confined in prison by Herod Antipas. Anxiously he had awaited word of some move on the part of Jesus toward the throne of Israel. Instead he heard only stories of a gentle, kindly carpenter who spent His time in teaching and healing. It seemed absurd to think of Him as the restorer of the empire. Doubt began to cloud John's heart and he felt the need of a direct answer from Jesus as to His messiahship. So he sent some of his trusted disciples to ask Jesus for His credentials.

Jesus did not answer John's question immediately. He allowed John's disciples to stand watching Him as he healed and taught. Then He sent this message to John: "The blind receive their sight, the lame walk, lepers are cleansed and the deaf hear, the dead are raised up, the poor have the good news preached to them." (R.S.V.) Jesus knew how well John had studied the prophets of old. He knew that John would understand that message in the light of Isaiah. His message would call to mind Isaiah 35:5,6. "And then the blind shall see, the deaf shall hear; then shall the lame leap like a deer, and dumb tongues sing for joy." (Moffatt) Isaiah 61:1 would also come to mind. "The Lord hath anointed me to preach good tidings unto the meek . . . to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." John would rediscover what he seemed to have forgotten, that the Messiah was to be recognized by merciful works and words. As Jesus applied divine resources to meet the basic needs of men, He was revealing Himself as the Christ.

ONE OF JESUS' main miracles is reported in detail in our Scripture lesson. It is remarkable because it was performed in the family of a ruler of the synagogue. Not many of the class of Jairus looked to Jesus for help. Jesus disregarded class in His ministry, just as He disregarded race. The agony of this ruler over the dangerous illness of his little daughter was not less because he was a VIP (very important person). Tears and laughter are a universal

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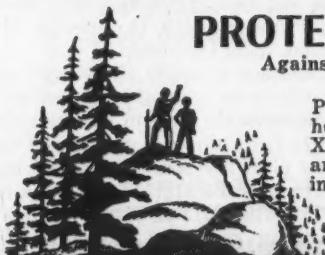
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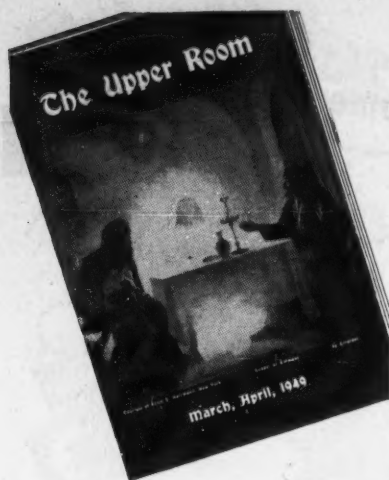
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language. A toothache in a crowned head is just as painful as one in the head of a peasant. Death is just as tragic in homes on Riverview Drive as on Railroad Street. Whenever the Christian Church has restricted its ministry to any one class it has lost touch with Jesus.

Sometimes we spiritualize the ministry of Jesus so completely that we fail to see His interest in our common human needs. He was concerned with purely physical ailments. He met the problem of suffering with His divine power to heal. He even raised the dead. Christian hospitals and clinics, homes for orphans and aged, social agencies to feed, clothe and help the needy—all these are in the direct line of Christ's ministry. The vast flow of relief for the victims of war in Europe and Asia is a normal expression of Christian love. The follower of Jesus will see in human need anywhere a call to sacrifice and service.

The mercy of Jesus did not halt when physical needs were met. His ministry was marked by merciful words as well as by merciful works. There was a deeper need than bodily suffering, deeper even than mental suffering. Soul sickness and eternal death are the basic human needs. Sin is the root disease of all human problems. Sin captivates. Sin creates war within the souls of men between evil and good. Jesus came to unloose the chains of sin and to give men freedom to be sons of God. He came to give victory to the good over evil in the souls of men and so to bring peace to mind and heart. His forgiveness is the basic solution to the human problem. His words of eternal life are the good news men need most to hear. Wherever His Gospel is preached and taught, the Church is true to its Founder.

Those disciples of John saw more than what Jesus *did* for men. They were impressed by more than what Jesus *said* to men. Surely they saw in Jesus the personification of all He said and did. He was mercy incarnate, that is, in the flesh. It was personal love and loyalty for Jesus that held His disciples when they did not understand either His works or His words. "Lo, I am with you always" is the promise of His presence wherever there is faith to accept Him as God and Saviour. He meets the problems of life in 1949 by offering His continual, daily fellowship.

As we seek to apply His words and His works to the relief of human misery, we experience the sense of His comradeship. By faith, through prayer and the reading of His Word, we will be one with Him and through us He will continue His merciful ministry. Without Him we can do nothing. In that practice of His presence new miracles of grace will meet human need in every generation. The resources are inexhaustible, only the measure of our faith can limit

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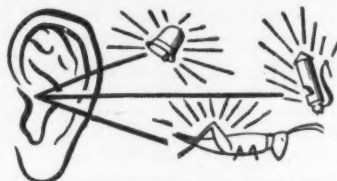
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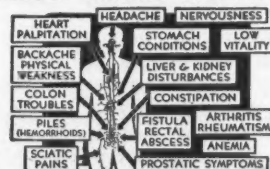


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Questions:

"I send CARE packages to Germany every month. I think that is Christianity. But I would not give one cent for missions." Criticize this statement.

"An uncharitable Christian." What is wrong with such an expression? Can there be faith and love for Christ without good works?

• **Sunday, March 20th**

**GROWING IN
DISCIPLESHIP**

MARK 6:30-32; LUKE 11:1-4, 9-13

MORE UNLIKELY candidates for discipleship would be difficult to imagine than the twelve Jesus called. Not one represented the scholarly religious caste. There was not a Pharisee among them. All were country folk except Judas. He was the only Judean among them. They were men of brawn, not brain, men who lived out-of-doors—fishermen, farmers, peasants. At least one among them was a publican, considered a traitor by good Jews because he collected taxes for the hated Roman government.

Among them were men of quick temper and dull understanding. Peter, the one always named first in the Gospel records, is wonderfully pictured in "The Big Fisherman," by Lloyd Douglas. He was rough, hasty of speech, always getting into trouble because he acted so thoughtlessly. James and John were called "Sons of Thunder" because of their hot tempers. Thomas was "from Missouri," as we say today, and always "had to be shown." He was named "The Doubter." And Judas was a complete and tragic failure, rotten to the core. Matthew was the tax-collector and Philip the practical fellow who was constantly confused by the idealism of Jesus.

These men did have qualities that justified their call. They were trained to deal with people rather than words and abstract ideas. They lived in a real world in which they had earned a living for themselves. They understood the common people for they were of them. They all loved their nation and shared the hope of a Messiah to lead it to freedom. Most of all, they were tied to Jesus by a great devotion. He puzzled them constantly and they misunderstood Him even when He explained Himself most clearly. If we realized what false ideas they inherited as to the character of the Messiah and of His Kingdom, we would be less hard in criticism. They had been brought up to believe that the Messiah would found a new Hebrew empire, more extensive and glorious than that of David and Solomon. Even John the Baptist seems to have been troubled by that idea of the Kingdom when he sent his disciples

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to Jesus from his prison cell, to ask Him, "Are you He who is to come, or shall we look for another?" There are few marks of the revolutionist in the merciful words and works of Jesus.

What molded these unpromising men into fitness to become the founding fathers of the Christian Church? They sat at the feet of Jesus and learned of Him. The word "disciple" means learner. They walked and talked with Jesus up and down the streets and lanes of Palestine. They ate with Him, they slept with Him, for they had left all to follow Him. We are discovering, in our times, that the personality of a teacher is just as important as anything he may teach. It makes a difference whether our children go to Christian teachers, even when they are learning science or mathematics. All but Judas responded to the contagion of the friendship of Jesus. That friendship is still promised to those who will believe. "Lo, I am with you always." If we would realize more fully the presence of Christ, we too would be more like Him.

The words of Jesus were a liberal education. He taught the disciples the truth about God and about themselves. He gave them the secret of peace for their own hearts and for their relationships with others. He put life into the dead formalism of their inherited religion. He showed them how the love of God must express itself in love for neighbors. For three years these men heard the "wonderful words of life," from One who was "the way, the truth and the life." For three years they stood by as Jesus demonstrated the mercy of God by healing and helping.

JESUS WAS a good teacher, not only because He knew how to translate truth into the simple terms the disciples could understand, but because He also used the laboratory method. He knew that men learn best by doing. So He sent His disciples out on missionary journeys, briefing them carefully and then going over their experiences with them on their return. He assigned tasks for them to do for Him, as at the feeding of the five thousand. He increased the bread and fish so they were enough, but they distributed them to the hungry. Our lesson from Luke shows that Jesus had taken them to this wilderness place to confer with them alone about the burial of John the Baptist. This session of His class was interrupted by the throngs who followed Him. It is all characteristic of Jesus' teaching method as well as of His merciful kindness.

Jesus' lesson prayer shows how He was preparing these men to tap the resources of power they would so much need after His death. Prayer had degenerated into heartless forms. The parable of the Pharisee and the publican is a good example of the powerless prayer life of the most religious class in Judaism. "He prayed thus with himself,"

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described the Pharisaic prayer. "With himself" and for his own self-satisfaction was the fault of that prayer. Prayer places God first. It is humble. It is repentant. It expresses childlike trust in our Father-God. It pleads for power to be forgiving. It expresses complete dependence on God's grace. It glorifies and adores God as the "giver of every good and perfect gift." How sad that the perfect prayer He taught can become as coldly formal as the liturgical prayers of the priests in the temple! These disciples, learning how to pray, really to pray, were finding the source of power for their great task of evangelizing the world.

Many times Jesus gave His disciples the promise of the Holy Spirit. At the time they had little conception of its meaning. They could not understand His references to death. They could not see how a dead king could ever rule the world. They first scattered after His death but soon His command to await the coming of the Holy Spirit drew them together in that upper room where they had often met with Him. There they began to realize the gift He had given them when He taught them to pray and to sing together. At last their preparation was complete as the Holy Spirit came to enlighten their dull minds, to bring to memory and meaning all He had said and done and to set their hearts on fire for witnessing Him to the world. By the same processes of education, by realized companionship with Christ, by His Word, by His merciful works, by worship, by consecration to Him, and by the endowment of the Holy Spirit, we too, however unpromising, may be prepared for our part in winning the world for Jesus.

Questions:

"A Christian disciple must know about Christ, but even more, must know Christ." Does this suggest the source of weakness in modern Christianity? We sing, "I should like to have been with Him then." Did the disciples have a higher privilege than ours? See John 14:12-14.

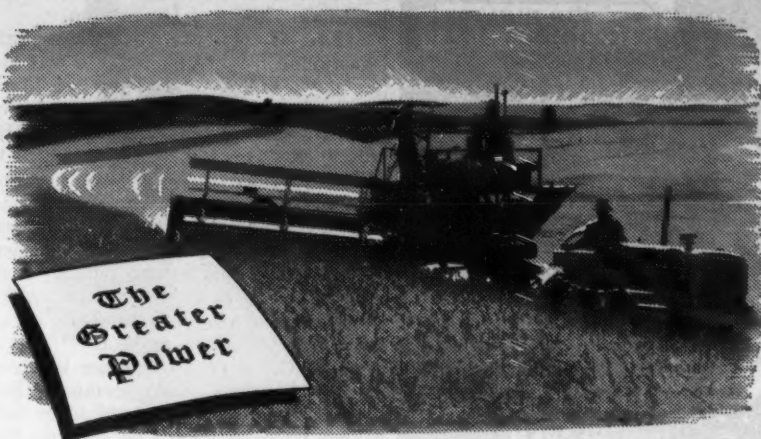
Considering the unpromising character of the twelve and their later deeds of Christian heroism, can any Christian say, "I am not talented enough to be of any use to Christ"? Does your church provide means for leadership training?

• Sunday, March 27th

JESUS AND OTHER RACES

MARK 7:24-37

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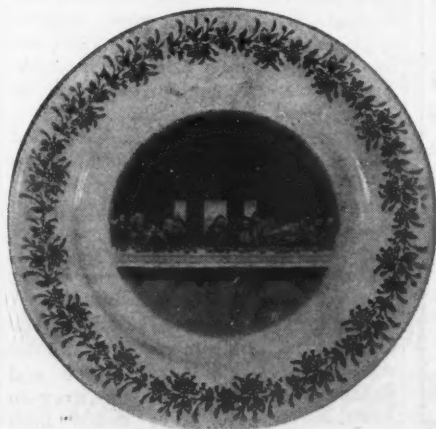
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boundaries of Palestine were not the restricting limits of His mission.

Here, as everywhere He went, Jesus was found by the afflicted. He was not unknown in Tyre and Sidon (see Mark 3:8). Crowds followed Him so closely that He withdrew into a house with His disciples. "He could not be hid." If Christ dwells in heart or home, He cannot be hid. A mother of Syro-Phoenician race found Him, perhaps as He sat eating with His disciples. In the East when a VIP (very important person) was dining in anyone's home, it was not out of place for neighbors to stand about listening to the conversation.

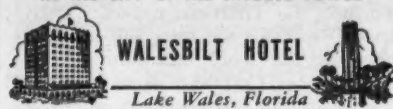
The treatment this mother received is most unusual. Jesus seems, at first thought, unnecessarily hard upon her. When we come upon a passage like this which seems to picture Jesus as unsympathetic, we may know that we have not understood it. Jesus is never out of character. He is always loving and kind. Jesus knew the treatment she needed just as does the good modern physician or the psychiatrist.

This woman was a Gentile, a descendant of the Canaanites, ancient enemies of Israel. Her daughter was devil-possessed. Somehow she had heard of Jesus' miracles of healing and believed that He could help her. The full account of the incident requires reading Matthew 15:21-31. The woman called Him "O Lord, Son of David." That was a good beginning. She was noisy and persistent, and the disciples wanted to drive her away. Jesus seemed to fall in with their purpose and reminded them, in her hearing, of His primary mission to "the lost sheep of the house of Israel." Mother love is not easily discouraged. So she knelt before him, crying, "Lord help me."

Jesus still seemed unresponsive. Bread should not be taken from the children (the Jews) and fed to the dogs. Remember that "dog of a Gentile" is still proverbial among the most race-conscious Jews. Then, as Luther wrote, "She trapped Him with His own words." Even the dogs can eat of the crumbs that fall from the table. That was the humble voice of faith that Jesus wanted. The shock treatment had worked. He sent the poor, worried mother back to her home where she found her daughter sane and healthy. And Jesus commended her faith as "great."

On another occasion when He healed the servant of a Roman centurion, Jesus said, "Truly, I say to you, not even in Israel have I found such faith. I tell you, many will come from east and west and sit at table, [not merely eating of the crumbs that fall from the table] with Abraham, Isaac and Jacob . . . while the sons of the kingdom [the children] will be thrown into the outer darkness; there men will weep and gnash their teeth." Read the story in Matthew 8:5-13. Jesus called faith

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great, not only because of its quality, but because it was found in such unexpected places. Could the disciples ever forget the lesson?

JESUS' INCLUSION of the Samaritans in His ministry is another important evidence of its universal character. The Jews, proud of their "blue blood," despised this hybrid race. It represented the inter-marriage of Jews and heathen that resulted from captivities. Not all the Jews had been carried away to Babylon. Some had gone underground and after the enemy left, had returned to their homes. Heathen captives from other countries were brought in and lived as neighbors, the races intermarrying. Their descendants were called "Samaritans" from the name of their capital city, Samaria. When the Jews returned from captivity they would have nothing to do with the Samaritans. Not only was the race "impure" but they had adopted a religion that was a mixture of Judaism and heathenism. Jesus could not have done anything that would affront the proud Jews more surely than to make friends with the Samaritans. Good Jews refused even to set foot on Samaritan soil and customarily traveled between Galilee and Judea the long way around, on the other side of the Jordan River.

Think of Jesus' kind treatment of the woman of Samaria and of the converts He made through her. Think of the Samaritans He healed and, in the case of the ten lepers, how He noted that it was the one Samaritan among them who returned to give thanks. Think of that matchless parable of true neighborliness in which "The Good Samaritan" was the hero. It is true that the disciples did not fully grasp the significance of all Jesus said and did with regard to race until Pentecost. By the enlightenment of the Holy Spirit the early Christian Church threw off the restrictions of race and acted on the belief that "God would have all men to be saved."

Jesus' mission was ecumenical which means worldwide. "Go into all the world" became the marching orders for missionary advance. It is still the objective of all Christianity that is faithful to the purpose of Him who came to be Saviour of the world. When pride of race restricts this mission, the Church has lost the spirit of Jesus.

Questions:

Read Acts 8:4-25; 10:1-48. What do you learn from these passages as to the inter-racial character of the early Church? What does this mean in the terms of the race problem today?

Is there a race problem in your community? What is the Christian solution? Can you and your church take definite steps to apply the Christian solution? Can we be true to Christ without trying?



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On behalf of RKO, Irene Dunne accepts the Protestant Motion Picture Council's plaque (see below) from Dr. Poling and Mrs. Jesse Bader, president of PMPC, for "I Remember Mama"—the Picture of the Year.

Choose "I Remember Mama" AS 1948's PICTURE OF THE YEAR

ON JANUARY 28th, at a special luncheon given in New York City, the Protestant Motion Picture Council gave to RKO its coveted 1948 award for The Picture of the Year. The winner, chosen by the ballots of CHRISTIAN HERALD readers, was the memorable "I Remember Mama."

Asked to name the one motion picture which last year came nearest to the Christian ideal of clean and wholesome entertainment, our readers gave this heartwarming story of family life a vote that totaled two-to-one over its closest contender, "Apartment for Peggy." Other pictures receiving a sizable vote were: "Green Grass of Wyoming," "The Tender Years," and "Gentlemen's Agreement," all four, interestingly enough by 20th Century-Fox.

The occasion of the award was graced by the presence of Miss Irene Dunne, who so effectively portrayed "Mama" on the screen. "No artist and picture previously named for this award have so strengthened our hands in support of a great cause as have Irene Dunne and 'I Remember Mama,'" stated Dr. Daniel A. Poling in addressing the meeting.

Miss Dunne, receiving the plaque

on RKO's behalf from Mrs. Jesse Bader, president of PMPC, praised the Protestant Motion Picture Council and CHRISTIAN HERALD readers for the positive character of their crusade for cleaner and better family pictures. She testified to the increasing impact which the PMPC is having on the conscience of movie-makers.

Present at the luncheon, which had been arranged by the Associated Motion Picture Advertisers, were two hundred executives of all the major studios, who cheered—and, it is hoped, profited from—this additional evidence of aroused Protestant interest in bettering their product.

Mr. Francis S. Harmon, vice-president of the Motion Picture Association of America, paid eloquent tribute to the job of reviewing and rating movies done by the Protestant Motion Picture Council, which he termed "one of the greatest forces now encouraging the production of better films."

By and large, CHRISTIAN HERALD readers believe that the Christian attitude toward so powerful an influence as the motion picture should be at once militant and positive. Your votes for the Picture of the Year proved it!



PICTURE OF THE MONTH

Film Reviews and Ratings by the
PROTESTANT
MOTION PICTURE COUNCIL
(Cooperating with the Protestant Film Commission)

MOVIE-GOERS on the whole, say the wise men of the theatrical world, will stand for almost anything but a sermon. One of their cardinal precepts is that films, being primarily designed to provide escape for jaded spirits, should not pretend to educate and inspire—and most certainly not preach. Given half a chance, they will cite chapter and verse to prove that entertainment is entertainment and preachment is preachment, and never the twain can meet.

We delight in calling their attention—and that of all seekers after film fare above the ordinary—to the job RKO has done with "The Boy With Green Hair." For here is, in our opinion, the finest mixture of absorbing story and powerful preachment we have seen in many a day. And we predict that even the box-office, trusted barometer for the industry, will bear out our contention that when you combine these allegedly incompatible elements artistically and dramatically, you have not only a passable product but a great one. And one that people will crowd in to see.

The message so cogently packed into "The Boy With Green Hair" is twofold. First, it strikes a telling blow against war, dramatically emphasizing its incalculable damage to people—especially children. And second, it pleads eloquently for more tolerance and better understanding of those who differ from us in any particular.

Told on the level of a child's viewpoint, the picture unreels the story of a 12-year-old youngster (charmingly and convincingly played by young Dean Stockwell) who, learning for the first time that he is a war orphan, awakens the next morning to find his hair has turned green. Fantasy? Certainly. But it is made highly believable as well as poignantly symbolic. The skill of Director Joseph Losey sees to that.

Jeered at and persecuted by his schoolmates, the boy runs from his shame until he confronts a group of battered war orphans who have come to life from a poster he had seen. They explain their responsibility for turning his hair green so that he might attract attention and thus be able to tell the curious that "war is bad and it must stop."

"The Boy With Green Hair"



Pat O'Brien, as "Gramps," gently chides young Dean Stockwell for fighting with his playmates who ridiculed him after learning he was a war orphan.

Despite its fantasy, the film is filled with the kind of human appeal always engendered by the depiction of everyday people and occurrences. Best of all is "Gramps" (Pat O'Brien) who has taken the boy in after the death of his parents and who gets off a stirring performance packed with teaching as well as tenderness.

Technicolor is skillfully used to further the symbolism and unify the theme. There is no drinking, and, so far as we could discover, not a single jarring note. See it, and tell us if we're wrong. **A, Y, C**

OTHER CURRENT FILMS

Audience Suitability Ratings:

A—Adults; Y—Young people 12 to 18;

C—Children under 12.

EDITOR'S NOTE: Except where so stated, these reviews are not to be construed as endorsements, either of specific films or of movie-going in general. They are for the guidance of readers who attend motion pictures, not inducements to those who do not. The "suitability" classification, moreover, is no guarantee the film is flawless; it is merely a guide.

ENCHANTMENT (Goldwyn production, released by RKO). The story of two romances, one in the present and one in the past, which takes place in an old London house. In a fusing of time, both stories mingle. The nostalgic sequences are better than the modern ones, but there is a fine quality and an appreciable aura of romance and beauty to the whole production. **A, Y**

ACT OF VIOLENCE (MGM). The eternal conflict between good and evil, meekness and strength, fear and vengeance, are well portrayed in this first-rate film of

an avenging man-hunt in which the hunted redeems one act of cowardice and faulty judgment by giving himself for the hunter. Directed with masterly skill, well cast, splendidly acted and convincing at every point, it shows hatred for what it is, a disease, and the impetus it gives to wrong action. **A**

WHISPERING SMITH (Paramount). A "western" only by virtue of being set in the region of Wyoming, this is a story of railroading, of friendship betrayed and a good man gone wrong. Magnificent scenery in full color, good settings and the appealing music of a melodeon contribute artistic assets to an otherwise brutal story. Too strenuous for children. **A, Y**

A LETTER TO THREE WIVES (20th Century-Fox). The "letter" is from an unseen person (whose voice carries on "off the screen" commentary) announcing that she is going away with one of the three's husbands, causing each to examine her married life to see wherein she has failed. An intriguing story, with the ending left cleverly to the audience's imagination. With much of constructive value pointed up in the domestic situations, the picture is marred by too much unnecessary social drinking. **A, Y**

FORCE OF EVIL (MGM). This is meant to be an exposé of the "numbers racket"—a tremendous gambling system preying on little people. There is murder, brutality, gambling and shocking perfidy. Crime is shown as a precarious way of life and is truly expressed as a "force of evil." **A**

THE DECISION OF CHRISTOPHER BLAKE (Warner). A thought-provoking, arresting drama, which will appeal to the sympathies of those interested in the emotional damage inflicted upon the children of broken homes. Directed for emotional impact, it succeeds in its purpose. **A, Y**

CHICKEN EVERY SUNDAY (20th Century-Fox). Another addition to the mounting list of family chronicles. While there are mildly amusing episodes, the counter plots get in the way of the main story and the whole is only fair entertainment. **A, Y**

THE FIGHTING O'FLYNN (Universal-International). A story of intrigue, romance and adventure, set in the 18th Century. Much action of the swashbuckling variety, duels, tavern brawls, heroic deeds as well as treachery are portrayed. **A, Y, C**

THE DARK PAST (Columbia). The excitement of hold-up and murder, with some domestic comedy for relief, is used as a frame-work for showing the use of psychiatry in defense of young criminals. An excellent plea for studying and helping the delinquent before he becomes hardened to crime. **A, Y**

THE WAKE OF THE RED WITCH (Republic). The popular novel by Garland Roark is visualized in this film of adventure in which the tempo is accelerated and the thrills compounded to the point of satiation. There is a great deal of drinking, a lot of cunning and deception, with little to relieve a sordid struggle except the love of two women. **A, Y**

CRISS CROSS (Universal-International). A crime picture with highly sustained interest, gripping in all its unpleasantness, showing how crime-hardened men and a thoroughly bad woman are enemies of society—if one wants to see it that way. Because so much of the action dwells on the carrying out of the criminals' evil plans, it can be only rated for grown-ups. **A**

A MAN ABOUT THE HOUSE (London Film Production; 20th Century-Fox release). The story of two prim, impoverished English spinsters who inherit an estate in Italy toward the end of the last century and meet near-tragedy in the form of a designing major domo. Heavy melodrama with some interesting passages, beautiful settings and local color. But it is generally overdone. **A**

FLAXY MARTIN (Warner). The violent action surrounding underworld characters furnish the story on which is built this drama with fighting, shooting and successful killings. **A**

SIREN OF ATLANTIS (United Artists). The fabulous story of Atlantis brought up-to-date. Unfortunately, it does not preserve the romantic and adventurous flavor of the novel from which it is derived. The situations are forced, the direction heavy, the acting often affected, and the palace is obviously of papier-mâché. **A, Y**

ONE SUNDAY AFTERNOON (Warner). The Gay Nineties in Technicolor, with musical-comedy settings and action

enhanced by the singing of Dennis Morgan and some sprightly tunes. A new issue of "Strawberry Blonde," this does not gain by comparison. **A, Y**

SLIGHTLY FRENCH (Columbia). An amusing farce-comedy on the Pygmalion idea but plausible enough for Hollywood, where the action takes place. Motion-picture studios, with temperamental actors, selfish directors and general tension, are put in proper perspective by the "slightly French" Irish girl. An attempt to show that people are human, even in the "movie kingdom." **A, Y**

JUNGLE JIM (Columbia). Johnny Weissmuller deserts his Tarzan role for that of a jungle guide. A series of oppressively exciting incidents leading to search for hidden treasure and hair-raising experiences. Too strenuous for children. **A, Y**

GUN SMUGGLERS (RKO). A western story centering around a boy whose loyalty to an evil older brother leads him to wrong-doing but who is reformed through the influence of good people, bringing out in him a desire for responsibility and better living. **A, Y, C**

ANGEL ON THE AMAZON (Republic). This involved tale of romance and adventure, with an improbable plot, has its exciting moments, some fair acting and may provide "escape" entertainment of a melodramatic nature. **A, Y**

LADIES OF THE CHORUS (Columbia). With no merit to its credit as to acting and direction, but no major objection in spite of burlesque background, this is just plain insipid. **A, Y, C**

COVER-UP (United Artists). A mystery, with the strange angle that no one wants the murder solved lest it upset community life during the Christmas festivities. All concerned have every intention of telling the truth "after Christmas," when a neat solution brings a quick climax and disposes of the culprit. Good acting by capable cast; sustained interest. **A, Y**

MANHATTAN ANGEL (Columbia). The good intentions of a volunteer worker in an East Side youth center are rewarded even though she resorts to trickery to achieve laudable ends. Obvious story of the "sweetness and light" category, lacking quality in acting and direction. **A, Y, C**

MIRANDA (Gainsborough production; Eagle-Lion release). Strangely reminiscent of "Mr. Peabody and the Mermaid," this British version is neither subtle nor imaginative. While there are some entertaining twists to the plot, occasional flashes of wit and some bits of good acting, it is, on the whole, tiresome. **A, Y**

ELDORADO PASS and **QUICK ON THE TRIGGER** (Columbia). Extensions of the "Durango Kid" series, which must have attained a respectable number by now. Both acceptable for family audiences. **A, Y, C**

RACING LUCK (Columbia). A story of the race track and the attraction it holds for a brother and sister whose love for horses carries them rather far. **A, Y, C**

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AUNT EM'S FUR COAT

(Continued from page 21)

her savings account. She wouldn't hear of Uncle Ab paying a single cent.

"No, it's my responsibility, Ab," she insisted stubbornly, "and besides, the money's sitting right there in the bank, not doing anything."

So she had her way, and of course, the little nest egg was wiped out completely.

"Well, there goes your desk—and my fur coat, too," she said without regret, as she tucked the now worthless check book away in her desk.

"Not your coat, Em," Uncle Ab replied, "you'll have it yet, my darlin'."

It almost happened on their fifth wedding anniversary. Uncle Ab had been putting away a little now and then, until he had saved quite a sizable sum.

"It's a secret, kids," he explained to Marty and me. "I'm goin' to buy your Aunt Em a fur coat for her anniversary present, and don't you dare breathe a word of it to her, or I'll skin you both alive!"

But his blue eyes twinkled under his shaggy brows, and neither Marty nor I felt very much in danger of being skinned.

Well, that was the year that a small cyclone twisted our little farming community into a tumbled mass of ruined barns and roofless houses. Fortunately, Uncle Ab's house in the village escaped, but my folks and Marty's, who lived on adjoining farms just outside of Brookton, suffered along with the rest.

I'll never forget the day after, when Uncle Ab and Aunt Em drove out to view the damage.

"What'll it cost to put a new roof on that barn, Bud?" Uncle Ab asked my dad. "How much do you figure it'll take to fix things up around here?" This last to Marty's father, when we'd moved on over to their place.

Uncle Ab's face was mighty serious, for he knew perfectly well that his brothers weren't fixed financially for any such calamity as this.

Suddenly Aunt Em was pulling at his coat.

"There's the money you've been saving for our anniversary present," she suggested softly.

"Our anniversary present?" Uncle Ab repeated, "yours, you mean!" Then he looked at us kids and frowned. "Now who in thunderation told you—"

"Nobody told me, Ab. I can't help it if I happened to overhear you talking to Marty and Pete the other day, can I?"

Well, there went the fur coat again, and Aunt Em was no closer to realizing her dream than she had ever been.

The years passed. It seemed a shame that two such wonderful, unselfish people never had any children of their own. But certainly Marty and I loved them almost as much as we loved our own

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parents, and I believe they felt the same way toward us—as if we were their own son and daughter, I mean. There was our senior year in high school, for instance. When the kids started talking about a trip to Washington, Marty and I made up our minds that we wouldn't even mention it at home. It had been a poor year for crops, and there was no use of worrying our folks about more money. But trust Aunt Em to get wind of it!

"Why of course you'll go!" she said firmly. "I have the money all saved up—just waiting for something like this!"

She never once mentioned the fur coat, but Marty and I knew. Still, she wouldn't take no for an answer, and consequently, Marty and I are in debt to her for one of the happiest events of our lives—a trip to Washington, with all the "extras" thrown in—our first real glimpse of the wonderful world beyond our own little boundaries.

There were other things too numerous to mention, but I can't skip this one. About the end of my junior year in college, Aunt Em wrote an article based on her experiences as a music teacher in rural schools, and sold it to some woman's magazine. Nobody was any more surprised than her when she received a check for a hundred dollars, and thus encouraged, she wrote and sold other little pieces here and there, for various odd amounts. All in all, she must have made around four or five hundred that summer, and when Dad died in September, and it looked as if I couldn't go back to the university to finish my journalism course, well, you can guess the rest. It was Aunt Em's phantom coat that saw me through.

Then there was the time that Uncle Ab was bound and determined that he'd buy it for sure—and Marty's little girl, Mary Emma, came down with polio. (Marty married Steve Potts, our county dairy inspector, you know.) It looked as if little Mary Emma was going to be in for a tough time of it.

"She's too sweet and pretty to be a cripple," Steve sobbed that night, as he sat on Aunt Em's porch and rocked restlessly back and forth in the sticky August heat.

That was when Aunt Em had her brilliant idea.

"What about Warm Springs, Ab?" she asked.

"If we could afford it—" Steve began. But he never went any farther, for Uncle Ab had already gotten his cue from that look in Aunt Em's eye.

"Don't you worry about where the money's coming from, Son," he said gently, laying a big, kind hand on Steve's shoulder. "Your Aunt Em and I have some all saved up, and goodness knows there's nothing we'd rather see it used for than Marty's girl!"

There went that elusive coat again!

Well, I wish I could skip this part, but I can't. Uncle Ab's passing is still

Funny thing... remembering!

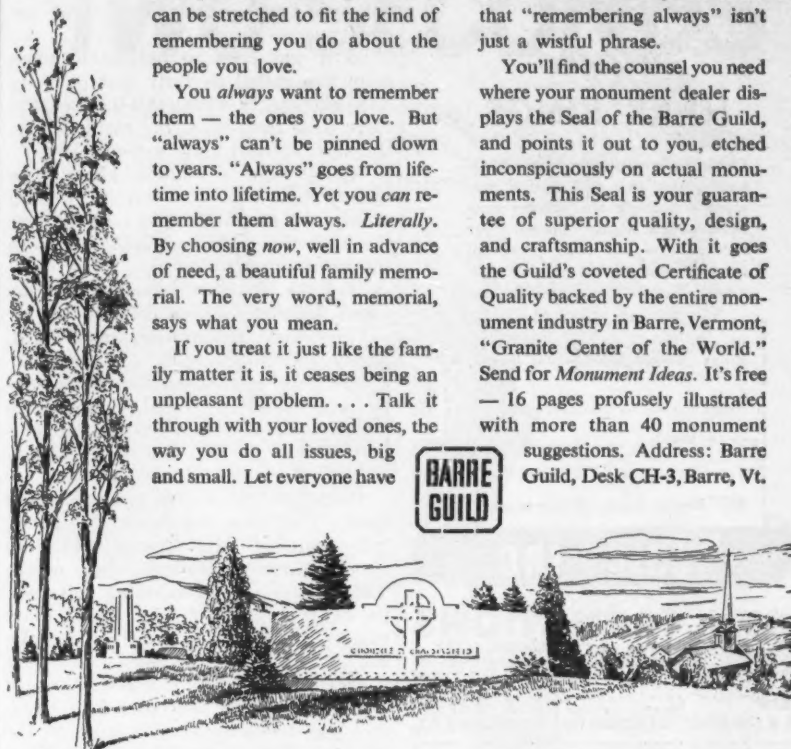
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pretty real to me. He was past 65, but just as erect as he had ever been, and his step was just as firm and sure. Oh, his hair was thin and white, to be sure, but at least it was still there, and so was the gleam in his eye—especially whenever he looked at Aunt Em.

"Purtiest gal in seven states!" he'd chuckle, looking over Mary Emma's curly head and winking at the rest of us—Marty, sitting there with the new baby in her lap, and Steve and me close by.

So it was hard to believe it when Aunt Em called us early that morning and asked us to come. Ab had seemed more tired than usual the night before, she said, so he'd gone to bed early.

"Come here a minute, honey," he said to Aunt Em, who was still fussing around the room—hanging his coat over the back of a chair, and laying out fresh things for morning.

"Yes, Ab... what do you want?" she asked, leaning over him solicitously.

"Just want to tell you good-night, honey," he murmured.

She bent and kissed him then, and he dropped off to sleep. He was still asleep when Aunt Em next awoke, and realized that for him, there had already been another awakening.

Uncle Ab left Aunt Em comfortably fixed. There was the house, of course, and annuities that would bring in enough income to meet her needs. There wouldn't be anything left over for luxuries, but Aunt Em didn't mind that. They had always lived simply, she and Ab, and it had been a good life.

So time rolled on. It was just a short while before her own sixty-fifth birthday that I was assigned a story on the Pomona Grange meeting over at Clermont, and since I had to drive through Brookton on the way, I decided to drop in for a surprise visit. I found her on the porch, a big book open on her lap. Coming closer, I could see that it was a mail-order catalogue, and that she was gazing down at a two-page spread of fur coats. She looked up a bit guiltily as I approached and hastily shut the book.

"Just glancing over the fall styles," she explained a little sheepishly. "Sort of foolish for an old woman like me, isn't it?"

All of a sudden, a thousand memories came flooding over me. I remembered the cyclone, and the Washington trip, the time I so nearly had to give up college, Mary Emma's illness, and all the rest. Now maybe I'm just a hard-boiled newspaperman, but I'm not so tough that I don't like to see a story have a happy ending now and then—especially when that story concerns my Aunt Em.

So that's how it came about that we were all on hand for her birthday celebration a few weeks later—Marty and Steve, Mary Emma, Steve Junior, young Ab and I. You should have seen the expression on Aunt Em's face when she

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opened the box and saw the coat. At first, she just couldn't believe it. Then she stroked the fur lovingly, and finally I took it out and held it for her to slip her arms into. She gazed at herself in the old parlor mirror, as flushed and excited as a young girl.

"If only your Uncle Ab could see me!" she kept saying. "Wouldn't he be proud?"

"He does see you, Aunt Em," I assured her. "And do you know what he's saying? 'Purtiest gal in seven states!'—that's what!"

I don't know whether she heard me or not. We tiptoed out then, and just before I closed the door, we heard her say: "Isn't it beautiful, Ab, and aren't you glad we waited?"

We didn't dare look at one another there in the hallway, nor did we care to speak. Even the young folks were strangely quiet and understanding as we filed out silently to the porch. It was enough to know that we had had a part in making her dream come true, and that she and Uncle Ab were there in the little house together—just as they would always be. THE END

MIRACLE CHURCH

(Continued from page 24)

for facilities. Like a river boat plowing upstream with an overload and a one-lung engine wheezing and coughing, the tiny edifice was creaking and groaning as it attempted to struggle on with its burden.

Preliminary to a building program, Glenview leaders made a study of all existing Protestant churches there and found pews for only 594 persons. Assuming that its adult citizenry would attend church as much as the average over the nation, they calculated that 500 additional sittings were necessary to serve the community adequately. It was evident that only a large new parish plant would do the job so desperately needed. War had broken out over the world and the young manhood was largely drained off, yet the Glenview church continued to expand.

First the congregation planned a \$50,000 building, then \$125,000. The requirements of the situation temporarily left them breathless, particularly when a complete survey showed that it would take \$210,000 to pay for the edifice and parish house they wanted. The first campaign was for \$25,000 in war bonds to pay for the site. Then came the main drive. A relative of a young couple in the church gave \$25,000 for the youth program, and there was a gift or two of \$10,000. But the great mass of the money came out of the bone and sinew of the young families predominant in the congregation. That phase of the giving is an epic in itself.

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and the hope of tomorrow. They had moved out of the crowded, liquor-ridden city to give their children the benefit of the fresh air and the homelike surroundings of an up-and-coming village. They knew that character building begins at a tender age, and that God is made real and appealing to them and their children in a beautiful church. Also they visualized the church throwing its beneficent influence and idealism about its young like a garment of protective beauty.

Another fact came home to them—only by their own sacrifice could they ever realize this cherished dream. Various methods of pledging were adopted but all meant the gift of flesh and blood as well as money. A number of families pledged ten percent of their income before taxes over a three-year period ending in 1947. Others contributed three percent of their home value for each of three years, or nine percent in all. A few chose to give the equivalent of the expense of putting a son or daughter through college, feeling that a proper character background is fully as vital, if not more so, than a college education.

A novel idea taken up by several was to consider the church and youth center another room in their home. What would it cost to build such an addition? They figured it out, and each agreed to subscribe \$100 a month to the building fund for a thirty-months' period.

THE result was more than \$200,000 in cash and pledges, and the congregation took an immense satisfaction in its achievement. It was a hard pull while it lasted, but a generation of clear sailing lay ahead. At least so they thought. But no one could foresee the skyrocketing of prices or know that the church could never be completed for that figure. Came the day of reckoning. Funds were stretched to the limit for the erection of the building, for completion of the youth center, and for Sunday-school quarters, chapel, parlor and offices. But there was nothing left for the sanctuary, or for many activities. There was only one way out—more sacrifice. Thus a second campaign for \$122,500 was put on and the people did the seemingly impossible and met the demand. It was a "Finish the Job" campaign, and they did it in quick, decisive manner.

Even as dozens of teams canvassed and hundreds pledged, and as scores of other members were active in the details of finishing and occupying the structure, the Glenview church never faltered in its growth and in its ministry. During the last year 140 new members were received although there was no membership drive. Now the membership is at the 1,000 mark, and should run to 1,500 in three or four years. Many have come by affirmation of faith. The Sunday school has likewise pyramided to an enrollment of 610, with an average attendance of 500. There are eighty teachers

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and assistants to handle the classes. Young mothers manage to find time out from care of children and housework to be faithful as teachers.

People and pastor together have worked to make the Glenview church possible. Edgar is more than a salesman—he's an inspirer. He sees the church as the partner of the people in all phases of their living and planning. He preaches and lives progress. And they tell you confidentially at Glenview that he won't take "no" for an answer on anything. Before 1948 is ushered out, he will have inaugurated two full services on Sunday morning on a "family life" basis—namely, the whole family coming for one hour, with Sunday school for the little folks, worship for adults, and a choice of Sunday school or church for teen-agers, at the same time. Thus religious services for all ages will be simultaneous.

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One of the marvels of Glenview Church is the record of the Woman's Association. In the old days of the little white edifice, all the women's organizations totaled about forty in membership. Now the Woman's Association has 400 on its rolls and an attendance of 150 at the monthly meeting and luncheon is average. It has twelve neighborhood chapters with a Service Department to supervise worship and look after the benevolences, and an Interest Department for the promotion of music, literature, drama and social action. Last year the women raised \$10,000 and gave \$5,000 to the building fund.

ON any Sunday morning you will find the beautiful all-white sanctuary full to overflowing—an impressive testimony that this is primarily a church, not just a club. The elaborate program of weekday activities serves a definite spiritual purpose as well, because character building is the objective, and the energy of the people is not dissipated, to make them indifferent to the worship of God. There is a real religious fervor among the people, but it is on the cheerful side, and is related to all of life and its happiness.

Eighteen denominations are represented in the membership of the church, witnessing to the unity and charity which are a part of the religion of its people. No divisive dogma or clashing creed keeps these Christians apart. They may be diverse in thought but they are united in service and welfare. Their faith, their graciousness, their charity and good will manifest that they are real followers of the Lowly Nazarene who went about doing good, teaching people the Way of Life, and making available for them His salvation. It may well be that the living out of this faith, as well as the preaching of it, has made their church life so contagious that people swarm to it and that it has become foremost in Glenview.

It seems symbolic that the narthex, or foyer, should be called the "Friendship Room," and should be fitted up to provide a glowing welcome to all entering the gates of Glenview Church. Instead of the typically bare and rather foreboding entrance found in so many churches, people passing the portals of Glenview Church suddenly—and pleasantly—find themselves in the replica of a beautiful living room in a home, with pictures on the walls, luxuriously upholstered chairs and divans scattered about, floor lamps and rugs enhancing the fellowship spirit, and an artistic winding staircase to the balcony.

"This is like home!" they exclaim, and then they realize it is their home of the spirit, where they meet the Heavenly Father in the warmth and beauty of a family circle, and from whence they can go out into the world with strength and courage to help make it what it ought to be.

THE END

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YOUR EMOTIONS

(Continued from page 28)

The ailments most often caused by discordant feelings are eczema, asthma, accidents, impaired vision, allergies, nervous disorders, alcoholism, diabetes, tuberculosis, common cold—and the end is not yet. Practically every organic trouble can be caused or greatly agitated by emotional conflicts.

If you are one of those unfortunates who are suffering from chronically sick emotions, don't wait until they get you down before doing something about them. Your very determination to have a showdown with your emotional problems will of itself give you great relief.

Here are some things you can do:

1. *Get your troubles out of your system by talking them over with someone who can give helpful and understanding advice.* This can be a good psychiatrist, your preacher or even your family doctor. The former can be of special aid because he is a trained technician in disturbed feelings. Many people have a hesitancy about calling in a psychiatrist because they seem to think it is an admission of feared insanity. That is foolish, because every person has emotional upsets in which a specialist well trained in the analysis of troubled feelings can be of great service.
2. *Fill your mind with constructive thoughts.* Cram it so full that you crowd out the things disturbing you. One way to do this effectively is to adopt a hobby over which you can become genuinely enthused.

3. *Get your mind off yourself by doing things for others.* You might write sympathy letters to sick friends, visit the hospitals, get yourself appointed on the sick visitation committee of your church, get some social-service worker to let you accompany him or her as a helper. After all, a person's worries, fears, frustrations, anxieties, hates and envies are chiefly emotional expressions of his own feelings as they concern himself. A genuine interest in the greater misfortunes of others will do a lot toward making you forget your own.

4. *And last, but by no means least, try religion.* It is the best cure on earth for emotionally sick souls. The happiest people I know are those who "cast their burdens on the Lord," sweep all anxiety from their minds and feel an implicit confidence that everything will work out right. Their faith has removed the shackles of hate, fear, anxiety and other destructive feelings and has given them a serenity of spirit that leaves no room for such disturbers. Of course, sorrows and disappointments will come to the best of us. But if they happen through no fault of our own, we will have a clear conscience that will ease the effect.

By facing our emotions frankly and doing something about them, life will have a lot more meaning—and, probably, a lot more years as well! THE END.



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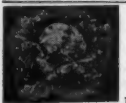
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THE ROAD TO HEAVEN

(Continued from page 27)

this mean that he was a hypocrite and a liar? No, it meant that his vision was not great enough to see black men as the children of God and his brothers.

If we could only begin to catch up with Jesus' vision, it would be for us, as it has been for all His saints, the "road to heaven."

IV

FINALLY, the "road to heaven" is marked by the sign of LOVE. One almost hesitates to use that word after what Hollywood has made of it. It needs to be cleansed again. But when the Christians used it in the beginning, it meant something powerful and strong. It meant good will. It meant looking upon men as those for whom Christ died—as those who are the children of God. It is very significant that the angels, when they sang at the birth of Jesus, connected "Peace on earth" with "good will toward men."

Alexander Woollcott once said that the greatest tragedy which comes to the liar is not that men will disbelieve him, but that he can believe no, one else. This is the greatest tragedy of the man who hates, and of the nation which hates. It is not primarily what the hating people do to their enemies, but what they do to themselves.

In many a man's life there is some resentment and bitterness that is like poison spreading throughout his system. He will never find the "road to heaven" as long as it is there. So, a nation, whether it be Russia or America or England, will never find its destiny and its true road as long as it is filled with hatred. It can only destroy itself.

Kepler, the famous astronomer, made a failure out of his first marriage. He decided that the second time he would work it out scientifically. By listing the women who were eligible, and then putting down on one side their good qualities and on the other side their bad ones, he would take the lady who had the most good qualities in proportion to the bad ones. But his second marriage was a worse failure than the first one. Kepler then declared that the whole problem is unsolvable. But even as he made his sour comment, there were millions of people who were getting married who did not consider it scientifically, yet who were making it work. They were making it work by simply loving each other.

With all our scientific advancement and all our scientific knowledge, we seem to succeed only in following the road that leads to destruction.

The problem is not so much that of finding "the road" as it is the problem of walking on what can become plain to any man. The "road to heaven" is just outside the door of any man's life. And though we be fools in many mat-



The Story of Sam

IF YOU did not receive your copy of our booklet telling Sam's story, send us a postcard with your name and address . . . we'll be glad to send a copy. If you would like us to send this true story to some friends, tell us who they are and where they live so that they, too, can learn about that miracle . . . a miracle that happens in the Bowery Mission often enough to strengthen our faith in the power of the Lord's servants and to prove to the lost that no man can sink so low he cannot be saved.

A way-station in the path that leads to death and destruction, the Bowery Mission opens its doors to all and bids them enter. Many who do enter carry their heads low and lid their eyes. They leave the Chapel with chins up and eyes open, carrying hope in their hearts and willingness to fight for a new life for they have seen and heard miracles. All do not win their fight . . . far too many meet defeat . . . but, for each man brought to Christ and a new life, there is a friend who had an important part in his redemption.

Drink has brought much of this human wreckage to the Bowery, but poverty, old age and records of crime bear their share of responsibility. All come to the Bowery to lose their identities . . . the Bowery Mission helps them find themselves and build anew.

To each one who has given faith and financial support, our heartfelt thanks. We wish each one could hear the personal testimony of men like Sam to whom you have given life and hope. As our work grows, we need you more and more. We hope, too, that you will let us interest your friends in the Bowery Mission so that there need be no limit to the miracles He can perform.

This is our last plea this season for your help but our work never stops. Every day of the year the Bowery Mission gives itself completely to the fight against sin and in showing the lost new hope and life.

The Bowery Mission and Young Men's Home
27 East 39th Street, New York 16, N. Y.

Please send your booklet ☐

Enclosed is a list of names and addresses of friends, also here is my contribution of \$.....

Name.....

Address.....

City.....Zone.....State.....

ters, we need not err therein. Let us discard our proud sophistication and realize that we are pilgrims on the road to heaven when we humbly follow the simple signs our Lord has placed to guide us.

Apostle to the Lumberjacks

(Continued from page 19)

win many of their souls, too.

Immediately Channer began succeeding where the faith of many a small-sized minister had been shaken because he came better equipped for the assignment. Channer had got his religion amongst the towering pines. To back up his faith, he has a Paul Bunyan physique and a hand big enough to cover completely a double-edged axe.

For a missionary with a lumberjack flock, size is essential. Not because the 'jacks have any particular aversion to religion, for their godliness—or lack of it—ranks about average. In their northwoods log huts, where contact with the outside world is limited to a portable radio and an occasional trip to town, men pretty well have to rest on their own true laurels. In lumberjack talk, that means size—clergymen not excepted. It's a world where a clerical collar carries not half as much weight as the potential left hook of the man behind it.

In this brawny atmosphere, Channer picked his calling 35 years ago. Then he was the youngest missionary in the Presbyterian church. Now he's the oldest from point of service.

All that time he's served in the northern Minnesota woods. He's held thousands of services, converted as many sinners. Every timber worker from the Duluth bowery to the Canadian border knows of him, if not by name, at least by reputation.

Of the many who have tried the timber circuit, Channer is one of few survivors. Now at 59 he stands practically alone in his field. Up until last spring he had toyed for some time with the idea of retiring, hoping younger men would forsake offers from comfortable churches for the rugged outdoor life of the lumber industry. So far none have come forth to fill his boots. Now the job he once thought under control is getting bigger than ever. For lack of a successor, there's no retirement in sight for this apostle to the 'jacks.

It's the housing boom. Throughout the nation's forests, new lumber camps are mushrooming. These camps are rough and tough, reminiscent of the pioneer days. For a while the industry was settling down to where most jobs were held by family men living in surrounding communities. Selective cutting had eliminated the constant shifting of camps. But the lid is off again. Transient workers by the score are needed to take in the huge volume of

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trees being cut for building purposes.

The boom has centered around the great Northwest, Washington and Oregon. Minnesota camps, now primarily for pulpwood, are tame in comparison. When the Presbyterian Church began considering a missionary for the Northwest area, it became apparent it would take a seasoned man, a lumberjack's clergyman, one who wouldn't need the sheriff to keep order. Only two are available—Channer and the Rev. Richard Farrell, now in Idaho camps. Farrell was considered too old. Channer with his brilliant record has been selected for the job.

The kind of religion Channer is taking to the coast with him is the kind he himself got one day on top of a pile of logs he was dragging to the river. The act of conversion is difficult to put into words. Here's the way Channer described it:

"I was full of the dickens that morning. Always had been. I don't know what it was—maybe the beautiful forests—but all of a sudden I realized that the most important thing in the world was not cutting trees, but getting straight with God. I guess that's all there was to it. I was still full of the dickens—but my direction was changed."

In the camp were a few Scandinavian loggers who had just come from the old country. They were deeply religious and volunteered to teach the young zealot all they knew. They sat up late every night, talking and reading the Bible. In about a year's time they thought the young man ready to go out on his own. His chance came a short while later.

About half a day's journey on horse from the camp was a little country church where Elwyn had been attending, not only because of his deep interest in religion but because of a pretty young girl, Bessie. Bessie later became Mrs. Channer. At one of the meetings, the minister took sick and was unable to continue. Bessie coaxed Elwyn: "You preach." He did, and the congregation was immediately attracted to him. They asked him to come back again. Word of the giant lumberjack preacher spread rapidly. One day the Presbyterian Church heard of him.

Their missionaries had not been faring well in the camps. Frock coats and white shirts didn't mix well with the odor of wool socks and long underwear drying in bunkhouses. They needed a disciple, yes, but he had to be a lumberjack too. They called for Channer. He reported in high boots and a heavy woolen shirt, a costume he hasn't varied much since. He doesn't even own a cut-away coat and striped pants.

At first many a 'jack tried the bum's rush on the new clergyman, as they had on his predecessors. In 35 years, not one has been successful. They don't try any more.

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If you take laxatives regularly—here's how you can stop!

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In later years, Channer has found a new adversary—the union boss. Many of them assumed it was their job to look after the loggers' spiritual life as well. Any other leader in the camps, they thought, would undermine their positions. So they undertook to paint Channer as a "company stooge." One of the first union bosses Channer met in the woods opened the conversation with this: "Why did the company send you here?"

Fighting that erroneous notion has been even harder than the bully-boys in the early days. Channer goes to great lengths to prove he has no company affiliation. Although often hard pressed for money, he turns down all direct contributions from company officials—just to keep his slate spotless.

Channer is anxious to follow the principles laid down by the first lumberjack missionary, Frank Higgins, who entered the Minnesota woods more than half a century ago. Higgins sold soap along Duluth streets to earn his way through Bible school. He got started on his work when a dying lumberjack confessed his faith and pleaded with Higgins to tell other 'jacks about it.

When Higgins passed on, Reverend Channer stood ready to shoulder alone the job of bringing religion into the woods.

Although still fighting an almost solitary battle against camp bullies, liquor and gambling, Reverend Channer now is more confident than ever. No man, he has found, who works in the forests where God's handiwork is at every side, can forever remain a sinner, no matter what the temptation.

With that factor in his favor, he plies his muscular ministry. His success so far should be an encouragement to any candidate, with muscles to match his zeal, who is looking for a fruitful ministry.

I PUT UP A SWING

(Continued from page 4)

far ahead, but looking back we know that generation after generation has come and gone, and looking on ahead we know there are endless generations that will still come on and play their part upon the stage, and then make room for younger players in the endless drama of life. I do not think my generation is the end for me.

And so tomorrow, when our little guest arrives, I'll take her by the hand and guide her to the place that she wrote me she wanted to go first—the long-neglected swing in which her mother used to play—and then I'll sit and watch, content. I think that I'll enjoy it more than she. Though she and I will both look on ahead to many happy times, yet my thoughts will turn back, in memory, to other days in that old swing.

THE END



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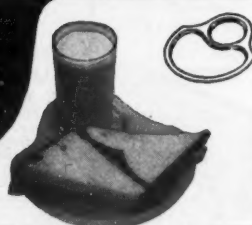
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Back Talk

LETTERS TO THE EDITOR

Gary Cooper Objects

TO THE EDITOR:

The Protestant Motion Picture Council disapproved of the picture "Good Sam" (Oct. '48) for the reason that "goodness" is treated in a manner offensive to the most ordinary proprieties, and for the reason that the picture reflects on evangelical good taste that is part and parcel of Salvation Army procedure.

I am, of course, very much concerned with the reaction... If I had considered the picture guilty of deriding goodness I would never have agreed to play the role... I must, however, state that the reactions which I have received from innumerable sources, including ministers of the gospel, indicate an acceptance of the picture as a source of entertainment and also a defense of qualities of unselfishness and morality, just as "Going My Way" and "Bells of St. Marys" had the same purpose and a similar effect.

Hollywood, Calif.

GARY COOPER

• We would not doubt the good intentions of either Mr. Cooper or those of director Leo McCarey. But we must still side with the PMPC's adjudication of the picture. "Sam," for all his "goodness," was but a well-meaning nincompoop, and the Protestant preacher who tried to help him was almost as inept. Not so the Roman Catholic priests in the pictures mentioned. "Good Sam" was ballyhooed as "a Protestant 'Going My Way.'" The PMPC—and Protestants generally, we believe—found the comparison odious. When will Hollywood give the same careful attention to Protestant characters which it gives to Catholic ones? Or is it just asking for the same kind of heavy-handed pressure tactics which our Catholic brethren employ so effectively?

Ambassador Confesses

TO THE EDITOR:

How do you reconcile your statement (Sept. '48 issue) that Sir Oliver Franks is a "teetotaler" with all the comments made concerning the ambassador in Time's article (Dec. 13th issue)?

Dzitas, Mexico

FRANCES N. FINLEY

• It seems that we can't. Our piece on the British ambassador was written by an English author who should have known. We took his word for it. But upon receiving Reader Finley's note, we decided to ask the subject himself. Sir Oliver's reply: "I am not an absolute teetotaler and take an occasional glass of wine." Our face is red. So perhaps, is the ambassador's.

Phew!

TO THE EDITOR:

Will you please explain why the filth, as atheists call it, has not been deleted from the Word of God?... I never realized the unnecessary obscenity of the Old Testament until an atheist paper was

brought to my attention this past week. While, thank God, it has not in any way affected my faith, I do wish with all my heart that there could be a Bible that one would not be afraid to open in a class where both men and women are present... The dirty, filthy-minded old fools who wrote the Old Testament were constantly saying, "God said do this and that, kill, slay, torture, defile, etc." where another says "His eyes are too pure to behold evil."... No wonder a dear old Christian neighbor of my mother's would read the Bible and put it away on top of a highboy so the children old enough to read would not get it, read parts of it and ask embarrassing questions before guests!

South Windham, Me. GRACE M. POTTER

• We gasped a little when we got that one! While gathering breath for a reply, we advise Reader Potter to brace herself for what our other subscribers will say about her castigation of the Old Testament writers!

Christmas Eve At Home

TO THE EDITOR:

I cannot resist writing you of my appreciation of the article "Christmas Eve at Home" (December). For a great many years I have read every article in the magazine with deep enjoyment finding them all full of interest, inspiration and stimulating, though I have never written to tell you so. But this particular article had an especial appeal for me, making me wish I could have been in that home and shared the lovely experience with its members and guests. If only more homes would celebrate in that way, how much richer our enjoyment of and gratitude for the blessed day would be! Please thank the writer for me.

Norman, Okla.

GERTRUDE W. SNYDER

TO THE EDITOR:

I wish to thank you for your beautiful December issue. I enjoyed it from cover to cover. Please give us more articles on celebrating Christmas. I liked "Christmas Eve at Home." So many homes are a mess on Christmas Eve—all gifts are opened, a big dinner keeps children up late, etc. The next day everyone is cross and let down. In my home we always went to a Christmas program on Christmas Eve, received gifts of candy, popcorn, etc., and had a light supper. Then all to bed to dream of opening our gifts on Christmas morning. On our own birthdays we do not celebrate the night before, so why celebrate the Lord's birthday on the 24th?

Salem, Oregon

MRS. R. WICKLAND

TO THE EDITOR:

I used your "Christmas Eve at Home" as a pattern for a Church Circle Christmas meeting. I invited the families of nine in our church who had died during the year. A soloist sang nine of the beloved carols at intervals as I read the Christmas Story from Luke. Then I told of the Christmas

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customs we use from other lands and asked their participation in this Polish custom. When the Communion wafer was passed, I asked their remembrance of the nine whose names I read and I used "Heights Unseen" by John Maud and a prayer. Only one very tall white candle lighted the room. Then, having instructed about ten women to move forward and light candles and repeat suitable scripture, all followed till forty-two candles were lighted. The movement and the light broke the mood of sadness that might have become too deep, and transformed it to one of tenderness and renewed hope.

You have no idea how beautiful this "Festival of Lights" was. The gratitude of the bereaved families, who feel out of step or forgotten at holiday time, repayed the hostess for any change in her usual celebration.

Corbin, Ky. MARY TURPIN EDWARDS

Liquor-Soaked Movies

TO THE EDITOR:

Your excellent article by Jimmie Fidler, "Our Liquor Soaked Movies" in the January issue, prompts me to voice another protest that has been ignored or overlooked too long. One of our leading weeklies, which makes a loud boast of not carrying liquor advertising, is to my mind definitely propagandizing the use of liquor in a more potent way than it would through formal advertising. I refer to the stories and serials that are grist in the mill that feed the mind and create the ideals of our fiction-reading youth. I have gone through many issues without finding a single story that did not popularize drinking. In some stories the drinking incidents are very frequent and without any connection to the plot.

This habitual exploitation of liquor savors too much of the shadier side of life and is not a picture of life in its reality. I wrote the editor, emphasizing the moral responsibility of this particular periodical in shaping vicious ideals for our young people. The reply, as I expected, brushed off the whole thing as being the accepted and current practice. This condition is applicable to most of the fiction in all popular magazines today. Can you not assign this for further study and exposure by some competent writer? Incidentally, why do Christian people use the obnoxious term "cocktail" when serving even so innocent a drink as tomato juice? Why not use some other word that will not suggest night clubs and bars?

Minneapolis, Minn. ERNEST FACENSTROM

TO THE EDITOR:

My copy of CHRISTIAN HERALD comes to me addressed in care of a theater, since I was a theater manager for several years, so I feel that this letter carries some weight. Instead of writing one letter to each motion-picture company saying that I recognize the truth in Fidler's article and respectfully requesting that they make some changes in their policies that would be in keeping with a large percentage of moviegoers, I am writing one letter to you.

I hereby challenge lazy American Christians to send letters to as many motion-picture companies as possible, respectfully requesting that they change their policy regarding not only liquor but all filth. Call their attention to the fact that some of the

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greatest moneymakers have been the cleanest pictures. Your local theater manager will be glad to furnish addresses for you and help formulate letters for whole groups to sign. He will, if he is interested in bringing you the best in pictures. I sincerely hope you will all do your job in this matter and inform movie companies that the public taste is not what they think it is.

Lebanon, Mo.

CLIFTON HAMILTON

TO THE EDITOR:

"Our Liquor Soaked Movies" is the best thing of its kind that I have read in many a day. We have no documentary proof that the movie industry accepts money from the liquor people, but I have more than once expressed myself with conviction as to such being the case, and that conviction has soured me on all that is to be seen in the movies. Perhaps there are some good pictures, and if such publications as yours would cease listing any picture which has any suggestion of drinking in it, unless that suggestion carries with it a denunciation of the practice, I feel sure it would go a long way toward cleaning up such tolerance toward social drinking as is stimulated by the movies.

Mt. Pleasant, Ohio

S. W. YOUNG

TO THE EDITOR:

Thank you for the excellent magazine you are sending out each month. I was especially interested in "Our Liquor Soaked Movies." I wish that something constructive could be done about this matter. It has occurred to me that if all the members of the Women's Christian Temperance Union would boycott any movie containing drinking scenes, it would help to clean up the movies. Perhaps churchmembers would support WCTU in this work. What do you think about it?

Indianapolis, Indiana ALICA M. SPENCER

TO THE EDITOR:

After reading Jimmy Fidler's illuminating article, I turned to page 46. I noted the first item in the menu was "Tomato Juice Cocktail." Why use the word "cocktail"? In the next column it is Tomato Juice. According to my dictionary, a cocktail is "an iced drink made with spirits mixed with bitters, sugar and aromatic flavoring." Therefore tomato juice is not a cocktail. Also when I see on the grocer's shelf "Fruit Cocktail," I don't buy it. I reach for the can marked "Fruit Salad." Putting in our recipes the word "cocktail" is wonderful propaganda for the liquor interests. Are we dumb?

New London, Conn. EDWARD S. DOTON

TO THE EDITOR:

One of the most worthwhile articles I have read in your magazine in a long time, and many are exceptionally fine, was "Liquor Soaked Movies." I began to wonder when a good, clean-living American citizen would give it a definite blow and bring it forcibly before the American public. So many times a good movie is spoiled by an unnecessary drinking scene and we ask, "Why?" My daughter who is a great movie fan often says to me, "You won't like that picture, Mother, there is a lot of drinking in it." Can't something definite be done about this to let the world know that there are some people to whom a drinking scene is unpleasant and disgusting? My hat is off to Jimmie Fidler.

Mineral Ridge, O. MRS. JAMES L. MAY

TO THE EDITOR:

It was with much interest that I read "Our Liquor Soaked Movies." It bears out a conviction of mine, as a young Christian, that believers should shun movies regardless of the "good" ones which may at times be produced. I admire you for publishing such an article and hope you will keep up the good work. I cannot understand, however, why you publish film reviews and ratings of the Protestant Motion Picture Council. You state that these are not inducements to those who do not attend the movies. This may be true, but what of those who are new in the faith and who may be led to believe that movies are sanctioned, especially when your magazine carries the title, "Christian Herald" and two entire pages are devoted to reviews of the latest films each month. I went through each review in the January issue and of the twenty-six pictures listed, seven contained crime, five contained drinking, one was of a sordid nature and one you admit contained double-meaning lines. Over fifty percent are definitely degrading pictures and yet you continue your reviews.

Coleman, Alberta ROBERT E. CHAPMAN

Happy Readers

TO THE EDITOR:

I have been reading CHRISTIAN HERALD with a great deal of interest for many years. It is one magazine that we cannot do without. I just want to tell you that my friends and I have been especially interested in the articles that have been appearing in recent issues written by Delbert Lean. This last one on "Tranquility" we think is especially fine. His style reminds us of David Grayson and his beautiful writings. Let us have more of Delbert Lean's contributions!

Antigo, Wis.

MRS. S. D. SWITZER

TO THE EDITOR:

We do enjoy CHRISTIAN HERALD. We are hoping that those to whom we sent subscriptions last year will renew it for themselves this time. The fact that we renew our own for three or four years in advance is proof of our interest in it. Please continue your campaign for good books, good movies, wholesome comics.

Granville, Ill.

MRS. H. B. ANDERSON

TO THE EDITOR:

I have just received the February issue of CHRISTIAN HERALD and wish to congratulate you on your fine review of "Joan of Arc." It seems that some readers object to movie reviews in the HERALD, but the reviews are justified because they give helpful information to moviegoers. Of course, too many films have excessive drinking, but by pointing out the worthwhile films you are doing a great service.

Jamestown, N. Y.

C. MERRITT

"Effective"

TO THE EDITOR:

I wish to express my appreciation for the publicity you gave in opposition to the program to have cigarette ads in high-school football programs. It was effective. ("They're After Your Teen-Agers Now," Oct. '48). Apparently there is no limit to which the greed of the cigarette makers will go to increase this degrading habit.

Los Angeles, Calif. MARSHALL STIMSON



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